

April 22, 2012

THIRD SUNDAY OF EASTER

# Easter



The word *witness* can be a little scary. Witnesses to an accident often have to see and talk about unpleasant or tragic happenings. Serving as a witness in a court case can be intimidating as lawyers pose challenging questions and expect the full truth to be told. Even those who have given “witness talks” on a retreat or at the end of Mass would probably admit to some trepidation about speaking publicly about one’s faith and commitment to Christ.

In today’s Gospel, Jesus calls those gathered around him *witnesses*. Imagine being that kind of witness—among the first people to experience Jesus after his resurrection. The Gospel first describes those gathered as startled, terrified, and doubting, but then later as incredulous with joy. Jesus showed them his wounds, ate in front of them, and explained the Scriptures to them. Perhaps the experience would have been slightly frightening at first, but imagine the exultation they felt as they witnessed

Jesus real and alive among them. Quite a different experience than testifying as a court witness, for sure.

But though we weren’t among those privileged few, we still are witnesses to Jesus’ real presence alive among us today. Certainly we experience Jesus most profoundly in the Eucharist we celebrate together. But we also can recognize him when others reach out to touch our wounds or when forgiveness occurs between relatives or friends who have suffered a rift. He is present when we feed hungry people and give generously to those in much greater need than ourselves.

Jesus didn’t stop being real, alive, and present back in the times of the Gospel. He is present with us now—if we open our eyes to recognize him. Do we feel that same incredulous joy when we witness him in our midst?

JANEL ESKER

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## Today’s Readings

Acts 3:13–15, 17–19  
1 Jn 2:1–5a  
Lk 24:35–48

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Most Rev. Mark L. Bartchak, JCD  
 Bishop

Fr. George D. Koharchik, Pastor  
[georgek@csrlink.net](mailto:georgek@csrlink.net)  
 cell: 814 423 1162

Marriage: Please contact Rectory at least  
 nine months prior to wedding

Confession: 4:30 PM Sat; 8:30 AM Sun

Baptism: By appointment

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**April 22, 2012 – THIRD SUNDAY OF EASTER**

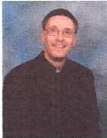
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**Mass intentions for the week April 21, 2012 – April 29, 2012**

<b>Sat</b>	<b>Apr</b>	<b>21</b>	<b>4:30 pm</b>	<b>Reconciliation</b>	
			<b>5:00 pm</b>	<b>Mike Imperioli</b>	<b>By Family</b>
<b>Sun</b>	<b>Apr</b>	<b>22</b>	<b>8:30-8:50 am</b>	<b>Reconciliation</b>	
		<i>3<sup>rd</sup> Sunday of Easter</i>	<b>9:00 am</b>	<b>Living and Deceased Members of St. Catherine Parish</b>	
<b>Mon</b>	<b>Apr</b>	<b>23</b>	<b>1:30 pm</b>	<b>WRC Special Intention</b>	
			<b>3:00 pm</b>	<b>MMPC Special Intention</b>	
			<b>7:00 pm</b>	<b>Confirmation – Altoona Cathedral</b>	
<b>Tue</b>	<b>Apr</b>	<b>24</b>	<b>8:00 am</b>	<b>Nellie Imperioli</b>	<b>By Family</b>
<b>Wed</b>	<b>Apr</b>	<b>25</b>	<b>6:00 pm</b>	<b>No Mass</b>	
<b>Thu</b>	<b>Apr</b>	<b>26</b>	<b>8:00 am</b>	<b>Father John Golias</b>	<b>By People of Parish</b>
<b>Fri</b>	<b>Apr</b>	<b>27</b>	<b>8:00 am</b>	<b>Andrew Magliere</b>	<b>By Carmella Lear &amp; Family</b>
<b>Sat</b>	<b>Apr</b>	<b>28</b>	<b>4:30 pm</b>	<b>Reconciliation</b>	
			<b>5:00 pm</b>	<b>Fr John Golias</b>	<b>By Marge Cassatt</b>
<b>Sun</b>	<b>Apr</b>	<b>29</b>	<b>8:30--8:50 am</b>	<b>Reconciliation</b>	
		<i>4<sup>th</sup> Sunday of Easter</i>	<b>9:00 am</b>	<b>Living and Deceased Members of St Catherine Parish</b>	
			<b>3:00 pm</b>	<b>ANNIVERSARY MASS – Bishop Mark Bartchak</b>	

## PARISH NEWS

There will be Mass on Monday at Woodland at 1:30 p.m. and Meadowview at 3:00 p.m. Please note that there will not be Mass on Wednesday evening due to the Bishop's Night for Vocations.



We encourage everyone to be present for the Anniversary Mass next week, even if you already attended an earlier Mass or are not attending the Banquet. We want to give a great, warm welcome to Bishop Mark, and the other priests and deacons who will be present. We especially urge the children and youth of the parish to take part.

*Thank you to all who have participated in the Annual Catholic Appeal. Please prayerfully consider supporting both our diocesan ministries and our parish. If you do not have a pledge card, you may mail your gift (made payable to The Annual Catholic Appeal) directly to the Parish Office. Thank you for your generous support! As we receive updated reports on donations we will announce them in the bulletin.*

### Annual Catholic Appeal

Parish Goal	\$ 10,823.00	
Pledges to Date	\$ 7,595.00	(70 per cent of goal)
Number of Gifts	44	(26 % of families participating)

### New Contributions as of April 17, 2012

MM Norman Burdge	Mrs. Stephen Calupca	MM Roger Christoff	MM Samuel Ciccaglione
William Crouse	Mrs. Jean DeVecchis	Mrs. Mary Gaisior	MM Robert Gilliland
Mrs. Mary Hancock	Carol Lutz	MM Gerard Lyons	MM Frank Miller
Mrs. Anna Murray	MM Gerald Norris	MM Frank Suchan	MM Norman Wilson

The Website for St. Catherine Parish is now on line: [www.scosmil.org](http://www.scosmil.org). We post the bulletin each week, information about the parish, pictures, previous directories, links to other sites, etc. Any suggestions or materials are welcome.

Adult Education Class will meet on **Monday, April 30**, at 6:00 p.m. in Holy Family Hall

The next **Job Conference** will be Wednesday, April 25, at 10:00 AM.

**Help will be needed** with the cleanup following the Banquet on April 29 at New Life Fellowship.

**Fr. Aaron Buzzelli, OSB, a Benedictine Priest**, will be present the weekend of May 5 & 6 for the annual **Missionary Cooperative Appeal**. I will be away for a wedding that weekend.

## ORGANIZATION NEWS

The **Knights of Columbus** will meet on **Sunday, May 20**. The Knights will begin selling Mariana's subs and pizzas this week for the benefit of the Home Association

The **Catholic Daughters** are encouraging participation in "One Million Rosaries For Life"; there is a sign-up sheet in the vestibule.

They are also collecting Baby Shower Items for Crossroads.

## CCD/YOUTH

Please keep in your prayers our 11<sup>th</sup> grade Confirmation candidates: **Alex Ashman, Kaitlyn Booher, Crystal Collins, Erica Cooper, Ashlyn Drake, Kylie Hammon, and Bryan Wenzel.** Confirmation will be **Tuesday, April 24**, at the Cathedral of the Blessed Sacrament in Altoona.

Also, keep in your prayers our First Communion class, **Abigail Cramer and Aubrey Roddy.** First Communion will be **Sunday, May 20.**

CCD Grades 8 & 9 continue collecting food for the Food Bank, as a community service. The theme for April is: **Anything Goes**

**Kaitlyn Booher** is sponsoring a Game and Craft Day for Kids on Saturday, May 5, from 12 to 4 in Holy Family Hall as her Senior Project. To register or for information call 814 644 8717.

## COMMUNITY NEWS

**The Mount Union "Mount Unity Day"** is being planned for Saturday, May 12, a day to build "Unity Within Our CommUNITY". It will begin with a rally at the parking lot behind the High School at 9 AM. For information or suggestions, call Jeremy Crouse: 386-3936; Gretchen Crouse: 542-3260; Seth Harrington: 599-6502; Megan Morrison: 251-5624; or Michael Hummel: 599-6093.

## DIOCESAN NEWS

**Chances for Charity** Catholic Charities of the Diocese of Altoona-Johnstown is sponsoring a region-wide fundraiser "Chances for Charity." **The agency is selling raffle tickets at \$50 each. Participants will be eligible to win nine cash prizes – including the grand prize of \$5,000 – and 41 other prizes valued at \$50 or more.** The non-cash prizes include gift cards and baskets from various area restaurants and businesses, and overnight stays at area hotels or inns. Organizers say the effort will raise \$40,000 for Catholic Charities, with every dollar going toward the agency's emergency financial assistance fund. "Chances for Charity is a great opportunity to win a nice amount of cash or a terrific prize," said C. David Kimmel, chair of the Catholic Charities board. "But more importantly, it's a good way to help Catholic Charities at a time when demand for its emergency services is huge. This is a win-win for everyone." Anyone interested in purchasing a ticket can contact any parish in the Diocese of Altoona-Johnstown or call the Altoona office of Catholic Charities at (814) 944-9388. The drawing will be held at the Catholic Charities annual recognition dinner on June 7th. Winners do not need to be present at the dinner. Besides the nine cash prizes, the following is a list of other prizes: \$50 gift card to the Altoona Hotel; Blue Knob Golf Game for 4 (with Cart); Primary Healthcare Network Gift Basket; Two - \$50 gift cards to the Saint Francis Friar Mission Shop.

The **Diocesan Marriage Preparation Schedule** is available in the vestibule or at the Rectory. Programs include Engaged Encounter Weekends, Sponsor Couple Sessions, and the Marriage Preparation Series. Contact the Rectory at least 8 months before your wedding. The schedule is also available on-line at [www.ajdiocese.org](http://www.ajdiocese.org)

All are most welcome to join us each Sunday evening at 7:00 PM for the **Outdoor Sunday Mass at the beautiful Shrine of Our Lady of the Alleghenies** in Loretto. The first Mass will be celebrated on Sunday, May 27, and continue through Labor Day Weekend, September 2. In the event of inclement weather, the Mass will be held in the Basilica of Saint Michael the Archangel. Please bring a lawn chair. The Prince Gallitzin Chapel House, adjacent to the Shrine, will also be open to the public on those same Sundays, beginning at 1:00 PM and closing at 6:00 PM. There will be no outdoor Mass on Sunday, July 8, 2012, so we can celebrate together Faith Day at the Altoona Curve.



## Diocese of Altoona-Johnstown

### *Office of the Bishop*

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Phone: 814-695-5579

Facsimile: 814-695-8894

[www.ajdiocese.org](http://www.ajdiocese.org)

March 30, 2012

Dear Friends in Christ,

During the past year I have had the opportunity to experience marriage as any pastor would do as part of our ministry. I officiated at the wedding of a member of my family; I was asked to pray for a newly married couple who are expecting their first child; I spent time talking to spouses who are experiencing some of the stresses and difficulties that occur in married life; I have spoken with some who are recently divorced or widowed; I celebrated special Masses for couples who marked their 1<sup>st</sup>, 25<sup>th</sup>, 40<sup>th</sup>, 50<sup>th</sup>, 60 + year of marriage; and I have talked with young people at various places around the diocese about the importance of marriage as a vocation.

Yes, marriage is a vocation in which a man and woman call each other to a faithful, life-giving, and life-long commitment. It is also a calling from Christ the Lord who has revealed to us that marriage between two baptized persons is a sacrament through which God's grace is given in a unique way to spouses and their children who are a gift from God.

We are all aware that there are many forces within our culture that work against the fundamental goodness of marriage. One of the negatives for a number of people is that marriage involves sacrifice and they are not ready, willing, or able to make the sacrifices that can sustain a marriage. It is fundamental to our Catholic faith that sacrifice is redemptive and life-giving. We are able to connect with the redemptive grace of Christ's sacrifice through the sacraments, including marriage.

In the past few years, the Bishops in our country have expressed a renewed commitment to efforts that assist in building up marriage in the minds, hearts, and experience of Catholics. As part of that commitment within the Diocese of Altoona-Johnstown, on April 29, 2012 we will begin a Marriage Building Initiative.

At various times throughout the year there will be a number of diocesan events that will highlight marriage and ways in which all of us can build up this very important vocation, sacrament, and social institution. You will also experience homilies, prayer intentions, and bulletin reflections throughout the year that focus on various aspects of marriage. Young people will experience additional catechesis on marriage in our Catholic schools and religious education programs.

I invite you to give your special attention to the ways in which this Marriage Building Initiative will be presented. I encourage everyone to take to heart the renewed understanding that we can gain by our reflection on the meaning of marriage as taught by Christ and the Church. More details concerning this Marriage Building Initiative can be found in your parish bulletin, *The Catholic Register* newspaper, *Proclaim TV Ministry*, and at our diocesan website.

Please join me in prayer that this Marriage Building Initiative will be an experience of grace for all married couples, those preparing for marriage, and everyone in our Church and in our society who are the beneficiaries of the sacrifice, love, and life that is shown to us through the covenant of marriage. I wish to thank all of you in advance for your attention and participation in this Marriage Building Initiative. With prayerful best wishes, I am

Sincerely in Christ,



Most Rev. Mark L. Bartchak  
Bishop of Altoona-Johnstown



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**Acts 3:13-15, 17-19 By Tom Conry** This is Peter's speech after the healing of a man lame from birth. It opens with a quotation from Ex 3:6, 15, one of Luke's favorite passages (e.g. Lk 20:37; Acts 7:32) because of its claim to universality and connection to the past. One of Luke-Acts principal themes is the connection of the Jesus-movement to the ancient stories and traditions of the Jewish people. For the Graeco-Roman elite, whom Luke evidently wished to impress, that which was old was automatically honorable and worth studying. What was novel and surprising was ipso facto suspicious. Peter's rhetoric echoes the Septuagint – it carries an air of authority because it sounds like what his audience would have identified as their bible, i.e. the Hebrew scriptures translated into Greek. In this way, Peter's speech is analogous to Lincoln's use of the patterns of speech in the King James Bible. Think of the way Lincoln's 2nd Inaugural speech mixes practical politics with the heightened language we hear in church: e.g. "It may seem strange that any men should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces, but let us judge not, that we be not judged." That is the kind of effect that the author of Luke-Acts wants us to imagine. © 2003, OCP. All rights reserved.

*Catholic saints are holy people and human people who lived extraordinary lives. Each saint the Church honors responded to God's invitation to use his or her unique gifts. God calls each one of us to be a saint. Most saints and holy people have specially designated feast days, on which we remember these holy men and women in a special way.*

## **22 April Saint Opportuna of Montreuil (d. 770)**



Saint Opportuna of Montreuil was the sister of Saint Chrodegang of Metz. She was the niece of Saint Lanthilda. She was a Benedictine nun and abbess at the convent near Almenêches, France, receiving the veil from her brother. Legend says that a peasant stole a donkey from her convent and refused to acknowledge his crime. Opportuna turned it over to God; the next day the farmer's field was sown with salt. The peasant returned the donkey and gave the field to the nuns. She died from a brief illness compounded from the death of her brother. Her relics were taken to the priory of Moussy, France, in 1009, and then to Senlis, France. In 1374 her right arm and a rib were taken to Paris, France to a church built in her honor. Part of her head remains at Moussy. Her left arm and part of her skull are at Almenêches. One jaw is in the priory of Saint Chrodegang of Metz at Isle-Adam.

## **April 23 St. George**

If Mary Magdalene was the victim of misunderstanding, George is the object of a vast amount of imagination. There is every reason to believe that he was a real martyr who suffered at Lydda in Palestine, probably before the time of Constantine. The Church adheres to his memory, but not to the legends surrounding his life. That he was willing to pay the supreme price to follow Christ is what the Church believes. And it is enough. The story of George's slaying the dragon, rescuing the king's daughter and converting Libya is a 12th-century Italian fable. George was a favorite patron saint of crusaders, as well as of Eastern soldiers in earlier times. He is a patron saint of England, Portugal, Germany, Aragon, Catalonia, Genoa and Venice.



**Comment:** Human nature seems to crave more than cold historical data. Americans have Washington and Lincoln, but we somehow need Paul Bunyan, too. The life of St. Francis of Assisi is inspiring enough, but for centuries the Italians have found his spirit in the legends of the Fioretti, too. Santa Claus is the popular extension of the spirit of St. Nicholas. The legends about St. George are part of this yearning. Both fact and legend are human ways of illumining the mysterious truth about the One who alone is holy.

**Quote:** "When we look at the lives of those who have faithfully followed Christ, we are inspired with a new reason for seeking the city which is to come" (Dogmatic Constitution on the Church, 50).

#### **April 24 St. Fidelis of Sigmaringen (1577-1622)**



If a poor man needed some clothing, Fidelis would often give the man the clothes right off his back. Complete generosity to others characterized this saint's life. Mark Rey (Fidelis was his religious name) became a lawyer who constantly upheld the causes of the poor and oppressed people. Nicknamed "the poor man's lawyer," Fidelis soon grew disgusted with the corruption and injustice he saw among his colleagues. He left his law career to become a priest, joining his brother George as a member of the Capuchin Order. His wealth was divided between needy seminarians and the poor. As a follower of Francis, Fidelis continued his devotion to the weak and needy. During a severe epidemic in a city where he was guardian of a friary, Fidelis cared for and cured many sick soldiers. He was appointed head of a group of Capuchins sent to preach against the Calvinists and Zwinglians in Switzerland. Almost certain violence threatened. Those who observed the mission felt that success was more attributable to the prayer of Fidelis during the night than to his sermons and instructions. He was accused of opposing the peasants' national aspirations for independence from Austria. While he was preaching at Seewis, to which he had gone against the advice of his friends, a gun was fired at him, but he escaped unharmed. A Protestant offered to shelter Fidelis, but he declined, saying his life was in God's hands. On the road back, he was set upon by a group of armed men and killed. He was canonized in 1746. Fifteen years later, the Congregation for the Propagation of the Faith, which was established in 1622, recognized him as its first martyr.

**Comment:** Fidelis's constant prayer was that he be kept completely faithful to God and not give in to any lukewarmness or apathy. He was often heard to exclaim, "Woe to me if I should prove myself but a halfhearted soldier in the service of my thorn-crowned Captain." His prayer against apathy, and his concern for the poor and weak make him a saint whose example is valuable today. The modern Church is calling us to follow the example of "the poor man's lawyer" by sharing ourselves and our talents with those less fortunate and by working for justice in the world.

**Quote:** "Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation" ("Justice in the World," Synod of Bishops, 1971).

#### **April 25 St. Mark**

Most of what we know about Mark comes directly from the New Testament. He is usually identified with the Mark of Acts 12:12. (When Peter escaped from prison, he went to the home of Mark's mother.) Paul and Barnabas took him along on the first missionary journey, but for some reason Mark returned alone to Jerusalem. It is evident, from Paul's refusal to let Mark accompany him on the second journey despite Barnabas's insistence, that Mark had displeased Paul.



Because Paul later asks Mark to visit him in prison, we may assume the trouble did not last long. The oldest and the shortest of the four Gospels, the Gospel of Mark emphasizes Jesus' rejection by humanity while being God's triumphant envoy. Probably written for Gentile converts in Rome—after the death of Peter and Paul sometime between A.D. 60 and 70—Mark's Gospel is the gradual manifestation of a "scandal": a crucified Messiah. Evidently a friend of Mark (Peter called him "my son"), Peter is only one of the Gospel sources, others being the Church in Jerusalem (Jewish roots) and the Church at Antioch (largely Gentile). Like one other Gospel writer, Luke, Mark was not one of the 12 apostles. We cannot be certain whether he knew Jesus personally. Some scholars feel that the evangelist is speaking of himself when describing the arrest of Jesus in Gethsemane: "Now a young man followed him wearing nothing but a linen cloth about his body. They seized him, but he left the cloth behind and ran off naked" (Mark 14:51-52).

Others hold Mark to be the first bishop of Alexandria, Egypt. Venice, famous for the Piazza San Marco, claims Mark as its patron saint; the large basilica there is believed to contain his remains. A winged lion is Mark's symbol. The lion derives from Mark's description of John the Baptist as a "voice of one crying out in the desert" (Mark 1:3), which artists compared to a roaring lion. The wings come from the application of Ezekiel's vision of four winged creatures (Ezekiel, chapter one) to the evangelists.

**Comment:** Mark fulfilled in his life what every Christian is called to do: proclaim to all people the Good News that is the source of salvation. In particular, Mark's way was by writing. Others may proclaim the Good News by music, drama, poetry or by teaching children around a family table.

**Quote:** There is very little in Mark that is not in the other Gospels—only four passages. One is: "...This is how it is with the kingdom of God; it is as if a man were to scatter seed on the land and would sleep and rise night and day and the seed would sprout and grow, he knows not how. Of its own accord the land yields fruit, first the blade, then the ear, then the full grain in the ear. And when the grain is ripe, he wields the sickle at once, for the harvest has come" (Mark 4:26-29).

### 26 April Pope Saint Cletus (b. 76 d. c. 89)

Pope Saint Cletus was a convert of Saint Peter, who ordained him. The third pope, he ordained an undetermined number of priests during his reign, but almost nothing else is known about him. The martyr. may have been the Cletus that Saint Augustine of Hippo wrote about. He is mentioned in the Canon of the Mass. Simeon, or Simon, appears to have been a cousin of the Lord. Because his father was thought to be a brother of Joseph and his mother a sister of Mary. He was probably one of those "brethren of the Lord" who were there in the Upper Room on Pentecost.



#### April 27 St. Simeon (d. c. 107)



Simeon, or Simon, appears to have been a cousin of the Lord. His father was thought to be a brother of Joseph and his mother a sister of Mary. He was probably one of those "brethren of the Lord" who were there in the Upper Room on Pentecost. He was chosen to be the second Bishop of Jerusalem when his brother James was martyred. The Christian community in Jerusalem had been warned of the coming destruction of the city by the Romans. When the uprising began, Simeon led the small community to safety in a town across the Jordan. They returned to the ruins, where they made a number of converts among the Jews. Eventually, the city itself was leveled and Simeon was sought out as a Jew and a Christian. Simeon, about 120 years old, died by crucifixion after being tortured.

**Comment:** People who are born into families that own businesses have a head start on a career. Simeon, born into the family of Jesus, surely had a head start on sainthood. But people who join families by adoption claim the same privileges as those who are members by birth. We are God's children by Baptism, Jesus' adopted brothers and sisters. We too have a head start on sainthood.

#### April 28 St. Peter Chanel (1803-1841)

Anyone who has worked in loneliness, with great adaptation required and with little apparent success, will find a kindred spirit in Peter Chanel. As a young priest he revived a parish in a "bad" district by the simple method of showing great devotion to the sick. Wanting to be a missionary, he joined the Society of Mary (Marists) at 28. Obediently, he taught in the seminary for five years. Then, as superior of seven Marists, he traveled to Western Oceania where he was entrusted with a vicariate. The bishop accompanying the missionaries left Peter and a brother on Futuna Island in the New Hebrides, promising to return in six months. He was gone five years. Meanwhile, Pedro struggled with this new language and mastered it, making the difficult adjustment to life with whalers, traders and warring natives. Despite little apparent success and severe want, he maintained a serene and gentle spirit and endless patience and courage. A few natives had been baptized, a few more were being instructed. When the chieftain's son asked to be baptized, persecution by the chieftain reached a climax. Father Chanel was clubbed to death, his body cut to pieces. Within two years after his death, the whole island became Catholic and has remained so. Peter Chanel is the first martyr of Oceania and its patron.



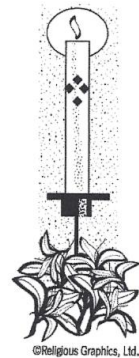
**Comment:** Suffering for Christ means suffering because we are like Christ. Very often the opposition we meet is the result of our own selfishness or imprudence. We are not martyrs when we are "persecuted" by those who merely treat us as we treat them. A Christian martyr is one who, like Christ, is simply a witness to God's love, and brings out of human hearts the good or evil that is already there.

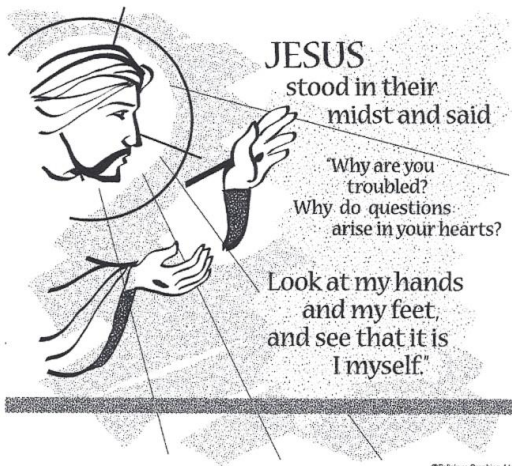
**Quote:** "No one is a martyr for a conclusion, no one is a martyr for an opinion; it is faith that makes martyrs" (Cardinal Newman, Discourses to Mixed Congregations).

**Psalms 4:2, 4, 7-8, 9 By John Paul Heil** FAITH that God will HEAR us when we call upon him in PRAYER. This psalm is an individual lament in which the psalmist expresses his deep faith that God will hear him when he calls upon him in prayer to relieve him from distress, restore his happiness, and grant him a peaceful security. As it has been chosen to accompany today's first reading, the psalm's lament can be considered to be spoken by Jesus himself, who, as Peter declares, was handed over and denied in Pilate's presence, even though he had decided to release him as innocent. As the unjustly accused "holy and righteous one," then, Jesus could aptly, like the psalmist, pray to "my just God" to "relieve me when I am in distress." God's answer in raising Jesus from the dead then corresponds to the psalm's exclamation that "the Lord does wonders for his faithful one." The benefit that Jesus' resurrection means for us can be viewed as the answer to the psalmist's prayer—"O Lord, let the light of your countenance (divine favor) shine upon us!" By raising Jesus, God put gladness in the heart of the psalmist and us. And, like the psalmist, we can "fall peacefully asleep" in the security God brings to our dwelling because of our faith that the God who raised Jesus will also raise us from the dead. © 2003, OCP. All rights reserved.

**1 John 2:1-5a By Tom Conry** The first letter of John (which is not really a letter but rather seems to be fragments from several homilies) is an attempt to address divisions in a local church. In today's reading, the author argues that "knowing" Christ is only possible within the discipline of the local community, within which the commandments of God are interpreted and kept. The conflict is apparently between those who would like to "spiritualize" the gospel and those who would insist upon a religious experience more grounded in the nuts-and-bolts of daily existence. Thus the letter begins, "We declare to you what was from the beginning, what we have heard, what we have seen with our eyes, what we have looked at and touched with our hands" (1:1). The author uses many of the familiar Johannine themes but with a substantially different logic and focus than the fourth gospel. The symbols of light and darkness mark this particular section. Being in the light is determined not by a personal experience or revelation, nor by a special understanding. Rather, those who are in the light have fellowship with one another (1:7), obey Christ's commandments (2:3), and love their brothers and sisters (2:10). © 2003, OCP. All rights reserved.

**Luke 24:35-48 By Fr. Anthony Kadavil** The two disciples to whom Our Lord appeared on their way to Emmaus, returned hurriedly to Jerusalem to report the glad news. They discovered that the apostles were convinced, by that time, of the resurrection of Jesus because Simon also had seen him. While they were discussing these things Jesus appeared in their midst. This story was told and retold and recorded by Luke for at least three reasons: (1) Jesus' death and resurrection fit God's purpose as revealed in scripture; (2) the risen Jesus is present in the breaking of bread; and (3) the risen Jesus is also physically absent from the disciples. The facts emphasized: 1) The reality of Christ's resurrection. By inviting his apostles to look closely at him and touch him, Jesus removed any fear that they were seeing a ghost. By eating a piece of fish before their eyes, he convinced them that they are not dreaming or having a mere vision or hallucination. 2) The necessity of the cross: Jesus explained that his death on the cross had not been the result of a failed plan. Instead, it was part of God's eternal plan to show His love for His people by subjecting His Son to suffering and death. 3) The Resurrection of Jesus gives meaning to the Old Testament prophecies. Bible scholars cite 324 Messianic prophecies scattered throughout the Old Testament, especially in the prophets and in Psalms. Jesus explained to his disciples how these prophecies had been fulfilled in him. 4) Emphasis on the disciples' missionary task of preaching repentance. Jesus told the disciples what they were to preach, namely: a) that the Son of God was crucified and died on the cross for the expiation of our sins; b) that he rose from the dead and conquered death; and c) that all people must repent of their sins and obtain forgiveness in his name. In this gospel passage, Jesus also commanded His disciples to remain in Jerusalem and pray for the coming of the Holy Spirit.





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risen Lord, each of his apostles was important. (From Buzz Stevens)

LA nurse in training went to one of her classes one day. The professor announced that there would be a pop quiz. She breezed through the questions, until she came to the last question. The last question was this: "What is the first name of the woman who cleans this building?" She thought it must be some kind of a joke. Whoever heard of that kind of a question on a test? She had seen the cleaning woman. She could describe her physically, but why should she know her name? She handed in her test, leaving the last question unanswered. She asked the professor, "Are you going to count that last question on the final score?" "Absolutely," said the professor, "In your careers you are going to meet many people. Each one is significant. Each person deserves your attention and care, even if all you do is smile and say hello." Today's gospel reminds us that for the

### *Liturgical Reflection...*

The *Glory to God* is one of the prayers at Mass that is repeated Sunday after Sunday, except in Advent and Lent. Because of this repetition the Catholic faithful are becoming more and more familiar with the new translation. "Glory to God in the highest, and on earth peace to people of good will." The revised translation resonates the Christmas story with the echo of the angels announcing peace at the birth of the Lord Jesus. The first word off the lips of the Risen Christ was "Peace". We gather at Mass celebrating the gift of Easter peace.

2012, Diocese of Altoona-Johnstown, Liturgy Office, 925 S. Logan Boulevard, Hollidaysburg, Pennsylvania, 16648.

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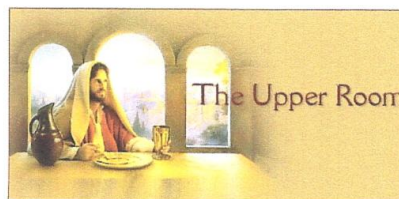
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## **ROMAN MISSAL**

**April 22**

**Lk 24: 35-48**

The apostles were afraid of Jesus until he ate with them and they touched him. In your family the ordinary acts of eating together, touching, embracing not only confirm our love for each other, but also celebrate God's presence in your family. These "ordinary" moments contain the "Extraordinary."



### **The Website of the Week:**

- 1) Roman Missal chants (Recorded music of the revised missal with texts):  
[http://www.catholicsermons.com/homilies/roman\\_missal\\_chants](http://www.catholicsermons.com/homilies/roman_missal_chants)
- 2) Beautiful website by Fr. Alexander Barbieto, STL: <http://www.dailygospelreflection.com/>
- 3) American Catholic radio:  
<http://www.franciscanradio.org/ACRepisode.asp?EpisodeNum=264>
- 4) Catholic tube: <http://feeds2.feedburner.com/CatholicTube>

## TRUTH

"We bear witness to God's raising of Jesus from the dead." A witness experiences facts and tells the truth. Jesus explained the law, the prophets and the psalms. Today truth demands that it be preached to all the nations that those who repent are forgiven. Credibility differs: some are trustworthy, others are not. Becoming credible witnesses takes practice. Today you witness the paschal mystery. How do you proclaim Christ Jesus? Be a credible witness! Text, Philip J. Sandstrom, STD © 2000, OCP. All rights reserved.



### Third Sunday of Easter, cycle B

Today's liturgy highlights both the truth and the ramifications of the resurrection. In the Gospel passage, Jesus demonstrates the reality of his risen body; the same Jesus who was crucified is now risen, and we respond with a joy that compels us to ask God to bring us "renewed youthfulness of spirit" (collect). Our Easter joy comes with Easter duty, however, and Peter's sermon in the first reading—and Fr. Don Fischer's sample homily—reinforce this charge. Christ's death and resurrection has opened the mystery of God's saving plan to us; now we must answer Christ's call, choosing life over death, love over hate, hope over fear. Our Sunday liturgy and our Christian lives must give witness to our Easter faith. The baptism we share joins us in a great vocation: to look forward in hope to eternity's dawn, and to live today as children of the world to come. Today's celebration must embody both Easter joy and Easter commitment to a life of praise in a world still marked by death, hate and fear. By Bryan M. Cones © 2003, OCP. All rights reserved.

## Third Sunday of Easter

April 22, 2012

The love of God  
is perfected in us!

All too often we fester in our own hurt, even when others turn to us for forgiveness. We may judge that it is better to preserve our sense of hurt than to free a repentant sister or brother from the heavy burden of guilt. Today's readings show us that the graciousness of pardon outweighs the enormity of sin. They challenge the modern believer to focus on repentant sisters and brothers, not on the lingering malaise of personal hurt.

The passage from Acts is part of Peter's Temple sermon. The audience's sin is that they were responsible for Jesus' death. In calling for conversion, Peter refers to the ignorance of the audience. They are to turn aside from their evil way and turn toward God. Though the killing of Jesus is a serious sin, it can yet be forgiven.

The passage from John's first epistle shows that the secessionists (those who have broken away from the author's community) have falsely claimed a communion with God, in spite of the fact that they walk in darkness. They deny their sin. The author replies that his community walks in the light and publicly confesses the likelihood of sin. Communion with one another means that the community experiences the cleansing from sin that Jesus has made possible.

The gospel passage is part of Luke's account of the appearance of Jesus to the apostolic circle. It consists of an appearance and an instruction. In the appearance scene the household meal is linked to those meals where Jesus' forgiveness played a central role. In the instruction scene, Jesus preaches penance and forgiveness.

As Christians, we are not isolated individuals. Our calling is to imitate Jesus. To say "I forgive you" is to say "I love my community and, therefore, I love you." To reconcile is to profess that the Christian community is a forgiving community. - John Craghan, Th.D., S.S.L. Copyright 1997, Liguori Publications / Liguori, MO 63057-9999



Please keep in your prayers **Melvin Hughes**, brother-in-law of Eva Roddy and uncle of Mary Virginia Hancock, and all who died recently. *Eternal life grant unto them, O Lord, and let perpetual light shine upon them. May their souls and the souls of all the faithful departed through the mercy of God, live in peace. Amen.*

**Please pray for all who are sick, recovering, or homebound:** Kristen Huntsman, Stephanie Stains, Jennifer Morris, Rodney Fleck; Tim Wilkerson; Marion Porter (sister of Jerry Norris), Fred McClain; Fred & Joan Renninger; John Booher; Fr. Joseph Fleming; Kristen Huntsman; Leonard States; Helen Jenkins; Eva Roddy; Paul Yakymac; Grant Stiffler; Ashleigh Hicks; Valentine Johnson; Kylie Hammon, Lisa McDermott; Andy Kurey; Connie Flaherty, niece of Joan Wenzel; Barb McMath; Darlene McMath; Jennifer Rosenberry Jenkins; Cathy Wilson; Arthur Smith, Eric Giacobello; Carmella Ciccaglione; Mae Galla; Brian Baker, son-in-law of Ed McGarvey; James D. Abrashoff, nephew of Julia Madden; John Austin; Dakota Hammon; George Bodnar; Lenny Leonard; John Dell, son-in-law of Jerry & Ann Norris; Marie Christine Giacobello Shiffler; Denny Hanes, brother of Nancy Kumpf; Rose Rocammo;; Valerie Thomas; Larry Puchalla; Emily Kerstetter, niece of Mary Secrest; Joanie Jenkins, granddaughter of Mary Leonard; Howard Fleck, father-in-law of Patty Fleck; Marie Sgro, relative of Dorothy Dell; Shawna Todaro; Jerry Brown, father of Dan Brown; Stanley Holesa; John Sweatlock, brother of Maggie Szczerba; Vicki Sample; Brian Doyle; Robert Sossong, nephew of Kenneth Sossong; Bucky Moore; Linda Wagner; Pierre Brenneman; Richard Buffone; Helen Giacobello; Jorden Dimoff; Cory Dixon; Alivia Thomas Hanes; Adele Whitaker; Diana Rutherford; Barb Rourke; Maxine Barrett; Doug & Katy Widenor; Russ Matthews, son of Mae Galla; Carolyn Ann McMath Harbaugh, niece of Martha Cullen; Jim Myers; Ann Salamon; Sally Ann Cunningham; Adeline Cialone; Harry Cholewinski; Erma Ticconi; Betty Renninger; John Benson; John Remek in VA Home; Charles Peck; Matilda Piskura, Joseph Seback, Thomas Koharchik, family of Fr. George; Tom Isenberg; and all the homebound of the parish, particularly those at Westminster Woods: Mary Fink; at Woodland Retirement Center: Phyllis Neary, Paul McGarvey, Dean Valimont, Kathryn Wilson; and those at Meadowview Nursing Home: Gladys Thomas, Stella Los, Joan Wenzel, Mary Bender, Clara Kaniecky, Jack Ratchford. Ann Homolash is at Hearthside, 450 Waupelani Dr, State College, PA 16801. *If you know anyone who would like to have a visit, or Communion, please let me know; also, let us know if there are any additions or deletions to the list. Also pray for all those called up to military service, as well as the victims of natural disasters throughout the world.*



**PRAYER CHAIN:** If you have someone for whom you would like to request prayer, please get in touch with Connie Singer, 542-8222; Liz Stasenکو, 542-4987, or Carmela Ciccaglione, 542-4281; they will contact the people on their list. If you want the person's name to remain anonymous, just ask for a special intention, etc. The Lists include: CONNIE SINGER: Suzanne Boyer, Betty Renninger, Maria Danish, Nancy States, Mercy Miller; LIZ STASENKO: Bonnie Melnyk, Aric & Tara Miller, Maggie Stiffler, Jeannette Bumbaugh, Ann Cutshall, Cathy Wilson; CARMELA CICCAGLIONE: Ann Gilliland, Mary Gaisior, Carmen Rivera, Valerie Thomas, Melissa Fleming. Those on the list will be called when a request is received, but the prayer chain will not be held up if the contact person is unable to reach you. If anyone else would like to be added to the Prayer Chain, please call the Rectory or one of the contact persons.



#### ANNIVERSARY NEWS

*St Catherine of Siena Parish will begin the Anniversary year with a **Mass celebrated by Bishop Mark Barchak on Sunday, April 29, 2012, (the Feast of St. Catherine), at 3:00 PM.** Following the Anniversary Mass, there will be a **banquet at New Life Fellowship on Croghan Pike, beginning at about 5:00 PM.** It will be catered by Tops.*

*As we near the completion of the work on the Church entrance, we would like to memorialize some of the items. A family has already committed to benches and planters around the porch area, another is obtaining a new altar cloth for the Sanctuary, etc. I will have a list soon of some possible memorials, or if anyone has anything in particular in mind, please get in touch with me.*



**SANCTUARY CANDLE**  
*Poor Souls*

**SERVER SCHEDULE**

Weekend of April 28 & April 29  
Sat. 5:00 p.m. Marie Daschbach  
Katie Christoff  
Sun. 9:00 a.m. C. J. Booher  
Ashlyn Drake  
Kaitlyn Booher  
**Sun. 3:00 pm Volunteers**

**READERS**

Weekend of April 28 & April 29  
Sat. 5:00 p.m. Maggie Stiffler  
Sun. 9:00 a.m. Beth Lear  
Clay Glenn

**EXTRAORDINARY**

**EUCCHARISTIC MINISTERS**

Weekend of April 28 & April 29  
Sat. 5:00 p.m. Maggie Stiffler  
Andrea Christoff  
Louise Ketner  
Sun 9:00 a.m. Beth Lear  
Will Crouse  
Ray Singer

**GIFT BEARERS**

Weekend of April 28 & April 29  
Sat. 5:00 p.m. Nick and Cinda  
Imperioli  
Sun. 9:00 a.m. Tina Kassebohm  
Carol Williams

**GREETERS**

Weekend of April 28 & April 29  
Sat. 5:00 p.m. Janet Daschbach  
Sun. 9:00 a.m. Mary Lyons

**KNIGHTS OF COLUMBUS**

May 20, 2012  
6:30 p.m. Regular Council  
School Hall

**CATHOLIC DAUGHTERS**

Meeting May 9, 2012  
7:00 p.m.

**BIRTHDAYS**

**Apr. 22 – Apr. 28, 2012**

Will Crouse, Jamie Hammon,  
Dayton Shugarts, Jordan  
Speck, Melissa Beidelman,  
Alex Christoff



**FINANCIAL REPORT**

**Balance April 14, 2012 \$92,423.60**

Weekly	1,166.00
Youth	17.75
Loose	226.00
Monthly	20.00
Easter	16.00
Easter Youth	1.75
Banquet	60.00

**Income for Week \$1,507.50**

**Expenses \$4,371.67**

(Bulletin Covers \$58.37, Cable \$83.73, Water Church  
\$39.10, Water Rectory, \$16.60, Internet \$70.37,  
Property Insurance \$4,103.50)

**Balance April 21, 2012 \$89,559.43**

**Loose collection**

1st Sunday of month:	St. Catherine's Cemetery
3rd Sunday of month:	St. Vincent dePaul Society
4th Sunday of month:	Charity

April 22, 2012

# Dear Padre

## WHICH BIBLE STORIES ARE TRUE?

**Q** It seems to me that Church teaching on biblical fundamentalism isn't consistent. For example, the Church doesn't teach that the world was created in seven days, but it does teach that the Last Supper happened exactly as written. How does the Church decide what in the Bible really happened and what is just a story?

Aidan

Dear Aidan,

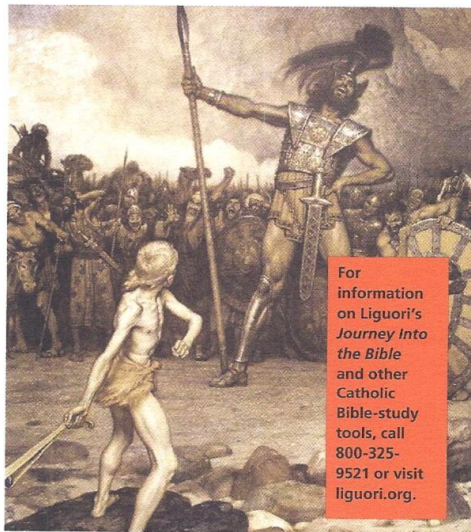
The Catholic Church doesn't divide the Bible into what "really happened" and what is "just a story." We believe everything in the Bible is the inspired Word of God and, as such, is all true.

The Bible isn't only one book. It's a *collection* of books written by different people in different times and with different purposes. Parts should be read like poetry, others like history, and others like the law. We don't read, "Your teeth are like a flock of ewes to be shorn" (Song of Songs 4:2) the same way we read, "Be careful to observe my commandments. I am the LORD" (Leviticus 22:31).

A Catholic study Bible will help you understand how the Church interprets the Bible. If your parish doesn't have a Bible-study group, ask your pastor for one. Studying the Bible by yourself is a great thing, but you can learn even more through guided group discussion.

No part of Scripture is "just a story." It's all the inspired Word of God, who reveals himself throughout the Bible in a variety of ways.

PATRICK KEYES, CSSR  
[sundaybulletins@liguori.org](mailto:sundaybulletins@liguori.org)



For information on Liguori's *Journey Into the Bible* and other Catholic Bible-study tools, call 800-325-9521 or visit [liguori.org](http://liguori.org).

DAVID AND COLLETTE / CORBIS SYGMA/EN

### Monday

APRIL 23

Easter Weekday

☐ ☒ ☒

Acts 6:8–15

Jn 6:22–29

### Tuesday

APRIL 24

Easter Weekday

☐ ☒

Acts 7:51–8:1a

Jn 6:30–35

### Wednesday

APRIL 25

Saint Mark, evangelist

☒

1 Pt 5:5b–14

Mk 16:15–20

### Thursday

APRIL 26

Easter Weekday

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Acts 8:26–40

Jn 6:44–51

### Friday

APRIL 27

Easter Weekday

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Acts 9:1–20

Jn 6:52–59

### Saturday

APRIL 28

Easter Weekday

☐ ☒ ☐

Acts 9:31–42

Jn 6:60–69

### Sunday

APRIL 29

Fourth Sunday of Easter

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Acts 4:8–12

1 Jn 3:1–2

Jn 10:11–18

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