**Summer Liturgy Schedule**

**Weekend**

**Saturday** | 4PM | **Sunday** | 10:30AM  
Worship Hall pasquerilla

**Weekday**

Monday–Thursday  
5:05PM Mass  
Friday  
12:15PM Mass  
Eisenhower Chapel pasquerilla

**Confessions**

Wednesdays 4–5pm (Before Mass) or Appointment | Meditation Chapel pasquerilla

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**Fourth Sunday of Easter**

**MAY 8, 2022**

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**No Daily Masses, Services, or Confessions May 9–13**

**Ascension of the Lord Liturgy Schedule**

**Wednesday, May 25 | 5:05PM**  
**Thursday, May 26 | 12:15 & 5:05PM**  
Worship Hall pasquerilla

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**The Mission** of the Catholic Campus Ministry at Penn State is to give witness to a Catholic Presence in University Life and to promote and sustain the well being of the whole Catholic Person. We welcome students, faculty, staff, resident community members, and alumni. Grounded in the tradition of the Church, Catholic Campus Ministry provides an environment and fellowship that challenge members to encounter the Living Christ and be transformed by His Spirit. Liturgies, retreats, service projects, Bible studies, prayer groups, programs for Catholic critical thinkers, and other activities nurture our faith and open our hearts to hear God’s message for us today.
Fourth Sunday  EASTER

In the time of Jesus, when multiple flocks of sheep would be gathered, protecting the flock depended heavily on the shepherd’s personal recognition of individual sheep, by sight and sound. In today’s Gospel, Jesus uses this imagery to speak of how Jesus—and the Father—protect those whom God loves—that is, everyone. Forces that pull us away from God are ultimately no match for the fierce love God has for us. Our favor with God does not depend on our behaving properly, or gaining theological knowledge, or holding precise beliefs. Our stance with God is primarily about God’s insistence that we belong to God, and to no other. Belonging to God, we know that however much we mess up, we are not lost. Belonging to God eventually draws us into a life of care for each other. Belonging to God, we can safely grow into a fuller belonging.

Light to the Gentiles

Today’s passage from the Acts of the Apostles is one of several turning points in the self-understanding of the early Church. Paul evokes the image of “A light to the Gentiles.” Some thought that Gentiles, non-Jews, were somehow marginal in God’s eyes. The Gentiles in Paul’s audience rejoice, because they now see that they are not “second class” members of God’s family, but fully part of God’s beloved people. The story continues by noting the resistance from those who enjoy “first class” status in the community, as inclusion of the Gentiles was perceived as a threat to their self-image and privilege.

The book of Acts continues to challenge today’s societies, churches, and organizations. Luke’s vision of God’s family, united as equal heirs to the Kingdom of God, confronts our many barriers of wealth, race, gender, and much more. We are invited to give witness to this vision in our life together as the Church.

White robes

Our reading from the Book of Revelation presents the image of God’s people before God’s throne, wearing robes that are washed white in the blood of the Lamb. A robe, especially when worn in God’s presence, is meant to express the real truth about the person. A white robe indicates their purity. The washing in the blood of the Lamb (Jesus) suggests that the people have met much suffering, and in some manner, have participated in the suffering of Jesus.

These passages were written to a people experiencing great tribulations in living their faith. But the author of Revelation does not suggest that anyone should seek out suffering for its own sake. He does not make suffering somehow a necessary entry pass for salvation. Our sufferings come from many sources, and suffering is a profound mystery. The image of washing in blood suggests that God is present within our suffering. God accompanies our suffering, leads us toward refreshment, and will wipe every tear from our eyes.

Readings

Acts 13:14, 43–52
Ps 100:1–2, 3, 5
Rev 7:9, 14b–17
Jn 10:27–30

Fifth Sunday  EASTER

In the first sentence of today's Gospel passage from John, Jesus’ address at the Last Supper, the words “glorify” or “glorified” appear five times. For John, glory has to do with honor and reputation, the primary characteristic of a person. John thus invites us to reflect upon what God’s glory fully means. God is glorified when God’s truest nature is revealed, as the God who loves. Today’s passage is situated between two demonstrations of Jesus’ love: the washing of feet and going to the cross. The capacity to glorify God extends to all of us. Like Jesus, love is revealed both in our mundane acts of service and in our acts and commitments of great sacrifice. Jesus’ “new commandment,” flowing from God’s love within us, invites us to extend and deepen our love for others, to include everyone. We may then reveal God’s truest nature to everyone, and so glorify God.

Made for each other

We are introduced to the book of Revelation’s great concluding vision in our second reading. The completion of God’s project of salvation is described as a new Jerusalem coming from heaven, to form a new heaven and new earth. The image of a marriage articulates this vision, in which the two sides of God’s good creation, earth and heaven, are joined in a final union. Earth (the physical universe) will not be destroyed, but instead be fully renewed.

This vision rejects any notion that the physical and the spiritual are ultimately separate and opposed to each other. It rejects the idea that heaven is an escape from a prison of earthly life. Like a marriage partnership, these two sides of reality are fundamentally made for each other. Life in heaven and life on earth are quite different now. But the life of faith, here and now, offers a foretaste of God’s promised future.

All things new

The new heaven and new earth described by Revelation is where God will dwell fully among God’s beloved creation. God’s reign will be a reign of love, where death will be no more. In Revelation, death fuels fear and resentment, which turn to cycles of violence and destruction, and to social systems that sustain injustice. These cycles of death will one day be broken by love. In God’s reign of love, new energies of creativity and human fulfillment can be released.

When God says “behold, I make all things new,” God is speaking of both the present and the future. God is working now, in every person and community, in every part of part of creation, to bring about this new reality. We the Church must learn to see God working in our lives, our workplaces, and our neighborhoods, breaking cycles of death. We are summoned to join in what God is doing, releasing new energies of love, anticipating the final fulfillment of God’s work.

Readings

Acts 14:21–27
Ps 145:8–9, 10–11, 12–13
Rev 21:1–5a
Jn 13:31–33a, 34–35
**Congratulations Graduates!**

Congratulations to all who have concluded their studies here! As you move on to your next endeavor, always know that you are in our thoughts and prayers. Please keep in touch! When you return for a visit, let us know! Give us a call at (814) 865-4281 or email at catholic@psu.edu. My personal email is mtl10@psu.edu. Many thanks for making this past year so enjoyable. Keep the faith and may God be the beginning and end of every journey you make. — Fr. Matthew and the Campus Ministry Staff

**Calling Summer Students**

If you will be attending classes or will just be in town at any time over the summer, please let us know, as we would like to get an idea as to how many we will be serving. Also, we are always in great need of help with our liturgies during the summer. If you are interested in helping in any capacity over the summer, please email us at catholic@psu.edu.

**A foretaste of paradise**

Throughout Easter Time, the Church rejoices with Jesus, risen from the dead. Our readings on this Fourth Sunday of Easter celebrate our instinct to come together in joy, worshiping in church. While private prayer nourishes our individual relationship with the Lord, community prayer is a foretaste of paradise. The book of Revelation depicts a “great multitude” worshipping God “day and night in his temple.” Our churches on Easter Sunday often reflect this happy multitude, filling the pews to bursting. Four Sundays into the festive season, we are encouraged to keep praising God together. In the Acts of the Apostles, Paul and Barnabas demonstrate their instinct to worship with their faith community each Sabbath, dutifully taking their seats in the synagogue. In the Gospel, Jesus calls us his sheep and reminds us why coming together as a flock is so important: uniting in community, we imitate the unity of God.

**Thank You!**

Over the past month and a half, we have collected almost $7,000 for Catholic Relief Services to aid the people of Ukraine. We will continue the second collection through the end of the semester. Thank you for your generosity, and keep all those suffering because of this conflict in your prayers.

**Readings**

THIRD WEEK OF EASTER [MAY 9–14]

**MON**  Acts 11:1-18; Ps 42:2-3; 43:3, 4; Jn 10:1-10
  St. Damien de Veuster / St. John of Avila

**TUES**  Acts 11:19-26; Ps 87:1b-7; Jn 10:22-30

**WED**  Acts 12:24 — 13:5a; Ps 67:2-3, 5-6, 8; Jn 12:44-50

**THU**  Sts. Nereus and Achilleus / St. Pancras  

**FRI**  Our Lady of Fatima  
  Acts 13:26-33; Ps 2:6-11ab; Jn 14:1-6

**SAT**  St. Matthias  
  Acts 1:15-17; Ps 113:1-8; Jn 15:9-17

**Upcoming Liturgy Schedule**

**Week of May 9–16**
  No Daily Masses, Services, or Confessions

**Summer Weekend Schedule Begins May 14 & 15**
  Saturday 4pm — Sunday 10:30am

**Ascension of the Lord**
  May 25 (Wednesday) 5:05pm
  May 26 (Thursday) 12:15 & 5:05pm

**A lot of nerve**

Last week we saw how the disciples rejoiced to suffer for their faith. This week we see them turn away from their persecutors and begin preaching to the Gentiles. Even though they are thrown out of town, they still are filled with joy (Acts 13:50–52). Rejected by their own people, they are happy that the pagans not only listen to them, but also spread the word of the Lord. What I find interesting is that the disciples’ joy comes from their failure to convert the Jewish leaders in Antioch. If those Jews had become believers and had not rejected Paul and Barnabas, the disciples probably would never have thought to preach to non-Jews about Jesus.

I think that failure to convert their own people allowed them to see how God’s power was working for them. That’s why their joy was so great. They were not just congratulating themselves on how well they were preaching. No, they saw how God was doing the real work. That took the pressure off of them. They could stop worrying about every word of their preaching, wondering if they looked holy enough to impress people, or afraid that someone might make fun of them (or do a background check: “Isn’t that Saul, who used to persecute Jesus’ followers? He’s got a lot of nerve thinking he could now be one of them.”). None of that mattered, because they knew that the Spirit was leading them, as our second reading says, “to springs of life-giving water, and God will wipe every tear from their eyes” (Revelation 7:17). They knew they were in God’s hands, as we heard in the Gospel (John 10:28).

Can we be like those disciples? Instead of getting angry at frustrations, can we see them as an opportunity to experience God’s grace? Do we let our failures get us down, or do we let God bring us through them, teaching us to rely on the Lord? When people reject us, do we give up, or do we trust God to help them? Are we ashamed of our past sins, or grateful for God’s forgiveness?

Of course, the disciples didn’t go around looking for ways to suffer. But they did look for ways to share their great news that Jesus is risen from the dead. Let us ask the Lord to send us the Spirit to show us how we can spread that same news.

**Prayer of the Week**

*Almighty ever-living God, lead us to a share in the joys of heaven, so that the humble flock may reach where the brave Shepherd has gone before. Who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.*

**Tom Schmidt**
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