

Orthodox churches. He saw in young people great potential to spread the faith, and so he began World Youth Day, where the pope meets with young (and old) Catholics in cities around the world. In his encyclical **Sollicitudo rei Socialis** (On Social Concern), St.



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John Paul II leaves us with an important reflection on what real global solidarity looks like: “[Solidarity] is not a feeling of vague compassion or shallow distress at the misfortunes of so many people, both near and far. On the contrary, it is a firm and persevering determination to commit oneself to the common good; that is to say to the good of all and of each individual, because we are all really responsible for all.” www.csricebowl.org

PRAYER

God of all nations, you show us, in St. John Paul II, an example of what it means to work tirelessly to bring your kingdom into the world. May we learn to live in solidarity as one global human family. May we seek to find common ground as we work to promote the dignity of every human person. And may we never grow weary as we pursue justice and peace. We ask all this through the intercession of Our Lady of Czestochowa, protector of St. John Paul II’s homeland. Amen

REFLECTION

It’s easy to forget that although we share one common faith, our brothers and sisters in countries like the Democratic Republic of Congo express their beliefs in ways very different than we do. St. John Paul II started out serving Catholics in his native Poland and later served Catholics in every country around the world—a task that demanded much

prayerful discernment. Do we at times forget that the Catholic faith goes beyond our U.S.-based concerns? How do we remember and validate the religious experiences—and priorities—of our brothers and sisters in countries that are radically different from ours?

Today’s Readings

First Reading -- I will make a new covenant; I will write my law upon their hearts (Jeremiah 31:31-34) or Ezekiel 37:12-14.

Psalm -- Create a clean heart in me, O God (Psalm 51) or Psalm 130.

Second Reading -- Christ learned obedience and became the source of eternal salvation (Hebrews 5:7-9) or Romans 8:8-11.

Gospel -- If a grain of wheat falls to the ground and dies, it produces much fruit (John 12:20-33) or John 11:1-45 [3-7, 17, 20-27, 33b-45].

Readings for the Week

Monday: Dn 13:1-9, 15-17, 19-30, 33-62 [41c-62]; Ps 23:1-6; Jn 8:1-11

Tuesday: Nm 21:4-9; Ps 102:2-3, 16-21; Jn 8:21-30

Wednesday: Is 7:10-14; 8:10; Ps 40:7-11; Heb 10:4-10; Lk 1:26-38

Thursday: Gn 17:3-9; Ps 105:4-9; Jn 8:51-59

Friday: Jer 20:10-13; Ps 18:2-7; Jn 10:31-42

Saturday: Ez 37:21-28; Jer 31:10, 11-13; Jn 11:45-56

Sunday: Mk 11:1-10 or Jn 12:12-16 (procession); Is 50:4-7; Ps 22:8-9, 17-20, 23-24;

Phil 2:6-11; Mk 14:1 -- 15:47 [15:1-39]

Saints and Special Observances

Sunday: Fifth Sunday of Lent; Third Scrutiny

Monday: St. Turibius of Mogrovejo

Wednesday: The Annunciation of the Lord

Friday: Abstinence

The Top 10 Things You Didn't Know About Priests

By Fr. Paul Stein

10. They are not obligated to celebrate mass every day

It is a common assumption that priests are obligated, or promise at ordination, to celebrate mass every day. What priests promise at ordination is to pray the Liturgy of the Hours every day. When you see a priest with his prayer book, it is usually the Liturgy of the Hours, which is based on the psalms. However, priests are highly encouraged to celebrate mass every day; in fact very many do, even if there is not a parish daily mass that they need to celebrate.

9. Usually receive their chalice as a gift from their parents.

At least in the United States, the custom is that parents purchase their son's chalice; it is a gift at ordination. Priestly vocations come from families and the parental gift of a chalice is a daily reminder of it. In regard to my chalice: my sister designed it, including the artwork to be inscribed, and the entire family had it custom made. It is truly one of a kind.

8. Pay taxes.

Since diocesan priests do not take a vow of poverty, though they are to live simply, they actually own things. Diocesan priests are expected to pay for their clothes, books, the car they use for ministry, etc. To that end, they are given a compensation package that is taxable. The Church doesn't call it a salary since that would imply that the priesthood is a job (instead of a vocation). Rather it gives the priest the financial resources to take care of himself. (Religious order priests take a vow of poverty, and therefore, own nothing. The religious order owns everything and provides for the needs of its members.)

7. Often have careers before becoming a priest.

While many priests entered the seminary while in high school or in college, a number of priests entered the seminary after having had a career. (Graduate level seminaries have a special program called pre-theology for those men who do not attend a college seminary.) Such careers include engineering, law, education, music, business, etc. Personally, I finished a degree in computer engineering before entering the seminary.

6. Don't know everything about the bible.

Really, no one person apart from God himself knows everything about the bible. Priests are well educated in scripture; however, there is so much to knowing scripture that priests do not know everything. It goes beyond just having read the bible; deep knowledge would require knowing the original languages of composition (Greek and Hebrew), the cultural and historical situation surrounding each book, the literary and grammar structure used, etc. Even biblical scholars have to specialize. The good news is that because the bible comes to us through the Church in the context of Scripture and Tradition, the Church in her totality of life helps us to properly read the bible.

5. Don't always like each other.

Priests are still sinful men; apart from Jesus, only the Blessed Virgin Mary has been officially taught to have been without sin her entire life. That means that they have shortcomings and don't always agree with or like one another. Even the apostles disagreed with one another at times. In reality, most priests do have good relationships with the vast majority of their brother priests. However, in the end, Jesus commands us to love our neighbor. He never said anything about liking our neighbor; there is a significant difference. Priests are called to love one another, not necessarily to like one another.

4. Have to go to confession to another priest.

A priest cannot look in the mirror, while making the sign of the cross, and absolve himself saying “I absolve you in the name of the Father...” A priest must go to confession to another priest. One of the benefits is that this makes the priest much more conscious of what it is like on the other side of the sacrament. If you think you are embarrassed for some of your sins, think of a priest confessing his sins: he should know better than anyone else! In the end, God is merciful to us all.

3. Most often have never met the Pope.

As of 2014, there are 38,275 priests in the U.S. alone. The number of them who have actually had a chance to meet the Pope is actually small. But that doesn't change the relationship between priests and the Pope, because he is the successor of St. Peter, the Vicar of Christ. Priests look to the Holy Father as the head of the Church, whether they have met him personally or not.

2. Some are married.

To best understand this point, a person needs to know two things. First, that the Catholic Church is larger than just the Roman Catholic Church. The entire Catholic Church is comprised of 22 liturgical or ritual churches. The largest of them, by far, is the Roman Catholic Church. At the same time, there are 21 eastern Catholic Churches such as the Byzantine Catholic Church. The Sunday liturgy (mass) looks a bit different, but it is still the mass. The Eastern Catholic Churches are in communion with the Pope, under his authority, and believe everything the Roman Catholic Church does. In some of the eastern Catholic Churches, the Church ordains already married men to the priesthood. (Notice, it is not about allowing priests to go get married, but ordaining already married men.) The practice of priestly celibacy is normative in the Roman Catholic Church; yet it is only a

God calls you to make definitive choices, and He has a plan for each of you: To discover that plan and to respond to your vocation is to move toward personal fulfilment.

—Pope Francis, 2013 World Youth Day



discipline not a doctrine. Doctrines cannot be changed, disciplines can be changed. However, the Roman Catholic Church finds great value in maintaining priestly celibacy, it is a tradition she generally keeps. On occasion, however, the discipline can be relaxed for special cases, such as a Lutheran minister or Anglican priest who converts; sometimes he can be ordained, even if he is already married, for service in the Roman Catholic Church. Personally, I have a classmate from the seminary who was a Lutheran minister.

1. Are very satisfied with being priests.

Sometimes the narrative in the media or in some cultural circles is that priests are unhappy, unsatisfied, and somehow sexually repressed (hence unhappy). However, surveys indicate the opposite. In a 2001 survey conducted by Dean R. Hodge from the Catholic University of America, 85% of priests answered “definitely yes” or “probably yes” to the question: “If you had your choice again, would you enter the priesthood?” In a 2007 survey of clergy in general (Catholic, Protestant, etc.), the University of Chicago found that 87.2% report being “very satisfied;” 67.2% report being “very happy.” This is the highest rating of any “career” they studied. Why be a priest? It is more satisfying than anything else.

Solemnity of the Annunciation of the Lord

by Rev. Larry Rice, CSP

During the season of Lent, Catholic churches are adorned in purple, symbolizing repentance and solemnity. There are at least two occasions during Lent, however, when the liturgical colors change, at least briefly. One such occasion is the fourth Sunday of Lent, which used to be called Laetare Sunday. On that Sunday, churches—if they have them—can use rose-colored vestments and paraments. Another occasion to put away the



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purple for the day is the Solemnity of the Annunciation of the Lord. The feast of the Annunciation is on March 25, for reasons that I hope are obvious. Start with Christmas on December 25, and subtract nine months, and you'll get the reason for the feast. The Annunciation celebrates the coming of the Archangel Gabriel to the Virgin Mary and announcing to her that she is to be the mother of the Savior. This event has been one of the classic religious subjects of Western art for centuries. The next time you're at your computer, go to the Google search engine, and search for the word "Annunciation," then click on the tab that says "Images." You'll find hundreds of painting of the Annunciation. Most of these depict the archangel appearing to Mary. She is depicted holding a book; a visual reference to the fact that her child would fulfill the words of the Old Testament prophets. The coming of the Holy Spirit is portrayed by a descending dove or by a ray of light shining from heaven. On the feast of the Annunciation, we switch to white vestments and pray the Gloria at the beginning of the Mass, both are symbols of the joy that accompanies the Incarnation— Christ becoming human and choosing to be born as one of us. Even during the solemn penitential season of Lent, the Church acknowledges the coming of the Savior with hope and joy.



Tuesday, March 31

ChrisM Mass 6:00 pm (Guardian Angel Cathedral)

Holy Thursday, April 2

Morning Prayer 8:00 AM

The Lord's Supper 7:00 PM followed by Adoration of the Blessed Sacrament (until midnight)

Good Friday, April 3

Morning Prayer 8:00 AM

Passion of the Lord 3:00 PM and 7:00 PM (Repeated)

Holy Saturday, April 4-NO CONFESSIONS

Morning Prayer 8:00 am

(followed by Preparation Rites)

Blessing of Easter Foods 11:00 am

Holy Saturday Vigil (3 Hours) 7:30 pm

Easter Sunday Mass, April 5

6:00 am,

8:00 am (Church & Hall),

10:00 am (Church & Hall)

12 Noon (Church & Hall)

4:00 pm, 6:00 pm