

Our Lady Queen of Angels Parish

Reverend Father Aron M. Maghsoudi – Pastor

Rectory Office

738 Sunshine Avenue
Central City, PA 15926
814-754-5224

February 25, 2018

Second Sunday
Of Lent

Worship Sites

Church (Sacred Heart)

738 Sunshine Avenue

Chapel (St. John)

162 Wheeler Street

Church (Sacred Heart)

Saturday 3:00 PM – 3:45 PM

Chapel (St. John)

Sunday 10:00 AM – 10:15 AM

Anytime upon Request

Holy Masses:

Daily

Church (Sacred Heart) 8:00AM

Saturday Vigil

Church (Sacred Heart) 4:00PM

Sunday Morning

Church (Sacred Heart) 8:00 AM

Chapel (St. John) 10:30 AM

Mass Intentions

February 26	<i>Lenten Weekday</i>
8:00 AM	Andy Hawrylak Jr. (Req. Family) - Chapel
February 27	<i>Lenten Weekday</i>
	NO MASS
February 28	<i>Lenten Weekday</i>
8:00 AM	John Kotus (Req. Estate of John Kotus) - Chapel
March 1	<i>Lenten Weekday</i>
8:00 AM	Rose Rachael (Req. Mr. & Mrs. Alfred Kormanik) - Chapel
March 2	<i>Lenten Weekday</i>
	NO MASS
March 3	<i>Vigil - Third Sunday of Lent</i>
4:00 PM	Kathryn Yatta (Req. Pete Yelovich) - Church
March 4	<i>Third Sunday of Lent</i>
8:00 AM	Bob & Betty Mulcahy (Req. Family) - Church
10:30 AM	For the Parish (Missa Populo) - Chapel

DONUTS THIS WEEKEND - This weekend we welcome the work team from Resurrection Parish in Johnstown. The work team, made up of people from all walks of life and even different religions, ranges in age from 14 to over 80, travels each year to help the poor of West Virginia. Team leader Terry Deitz will speak at all weekend Masses, and there will be a chance to meet the team during a coffee and donut social after the 8:00 AM and 10:30 AM Masses. All are welcome and encouraged to stop down for a donut.

OLD FASHIONED COUNTRY BREAKFAST - Our neighbors in New Baltimore are having their annual buckwheat pancake breakfasts the next three weekends (this weekend, March 4th and March 11th). The menu is **ALL YOU CAN EAT** and includes buckwheat pancakes, whole hog sausage, pure maple syrup (made by a parishioner), apple sauce, and beverage. The cost is \$8.00 for adults, 12 and under \$4.00, and under 4 free. The neighbors from New Baltimore have been **VERY** good about supporting our breakfast each month (they put theirs during weeks we don't have ours out of respect), please support their breakfasts, served from 10:00 AM until 1:00 PM.

DYNGUS DAY TICKETS - Tickets are now available for Dyngus Day celebration. Rooted in Polish culture, Dyngus Day is the day of merriment after Easter. While typically on Easter Monday, our celebration has been moved to the Saturday after Easter for greater accessibility. Tickets are \$25.00 each and include a buffet dinner of pierogi, halupki, haluski, kolbasi and sauerkraut, desert, roll, and drinks (beer included). Polka music will be provided by Lil'John Nalevanko and the ATM Band. Throughout the evening there will be many games of chance. Tickets are \$25.00 each and are now on sale. Last year the crowd talked about the event for months afterward, make sure to get your ticket early. **BASKETS ARE NEEDED FOR THE BASKET RAFFLE PORTION OF THE EVENING - PLEASE CONSIDER DONATING A THEME BASKET!** If you wish to purchase tickets or donate a basket please phone the rectory or see Fr. Aron.

SUBSTITUTE PRIEST FOR THE NEXT TWO WEEKENDS - Father Aron will be away in Jerusalem the next two weekends. Covering for him will be Fr. Emmanuel Obimma Afunugo, S.T.D. A native of Nigeria, Fr. Afunugo teaches moral theology at St. Vincent Seminary. A priest of the Diocese of Amarillo, Texas, he was ordained on May 26, 1983. He earned a Master of Divinity degree from Kenrick Theological Seminary, St. Louis, Missouri in 1982; a Licentiate in Canon Law from the University of St. Thomas Aquinas (Angelicum), Rome, Italy, in 1987; a Licentiate in Sacred Theology from The Catholic University of America, Washington, D.C., in 1994; and a Doctor in Sacred Theology degree from The Pontifical John Paul II Institute for Studies in Marriage and Family, Washington, D.C., in 1997 (a licentiate is a Roman degree that is less than an American doctorate but more than a masters). His work in the Diocese of Amarillo has included serving as Consultant in Canonical Affairs from 1987 to 1991 and as Defender of the Bond, Appellate Court of the Archdiocese of San Antonio, Texas, from 1987 to 1991. He also researched, compiled and drafted guidelines for preparation and reception of the sacraments for the Diocese of Amarillo from 1989 to 1990. Father Emmanuel's parish work has included serving as Administrator of St. Mary Catholic Church, Umbarger, Texas (1997-1999); Parochial Vicar of St. Vincent de Paul Church, Pampa, Texas (1987-1991); Pastor and Chief Administrator of St. Ann's Church and St. Theresa Mission, Bovina and Friona, Texas (1984-1985); Parochial Vicar at St. Joseph Church, Amarillo, Texas (1983-1984). He was also a teacher of Adult Education and Religion and soccer coach at Alamo Catholic High School, Amarillo, Texas (1981-1984). Father Emmanuel has conducted in-depth research on the hiring of African Americans in the Catholic colleges and universities of the United States and, in conjunction with the National Conference for Interracial Justice, conducted research on the hiring of minorities in all the Catholic dioceses in the United States. He has many published works in academic journals and has been on the seminary faculty at St. Vincent since 1999- Please offer him a warm welcome.

SPEAKING OF AFRICANS - Franciscan Father Joseph Maria Massana now lives in the convent of the sanctuary of San Antonio de Padua in Barcelona. But, before that, he lived for years in African Franciscan Missions in Burundi, Malawi, and Kenya. In those African countries, he explains, people go to confession far more frequently than in other latitudes. The reason seems to be quite simple: "Africans are quite straightforward, have clear minds and simple, sincere thoughts." But what about the faithful in "developed" countries? "Well, first of all, people seem to be afraid - perhaps unconsciously - to look at themselves. Confession is like a mirror; we stand before it to see who we are, how we are doing." "One thing to keep in mind," Father Massana explains, "is that confession is made before God. In confession, He sees us just as we are, squanders all his love, his tenderness, and his mercy. That is what the sacrament of Penance is about. In this sacrament, God talks to you. It is almost like he's telling you 'come as you are, I don't care; I love you. I have always loved you.'" But there is another reason why African Catholics approach confession more frequently than most Catholics elsewhere, Father Massana says: "In most African countries, priests are not always available. We have to set clear and precise schedules to make confession possible and available." In the African case, letting people know when there would be a priest available for confession encourages people to set some time apart and plan ahead so that they can participate in the sacrament. "We priests must let people know we are indeed available. Otherwise, it might be difficult for the faithful to be looking around for a priest who might hear his or her confession. For me, one of the best things about the priesthood is confession. It is a fabulous apostolate! It is the apostolate of mercy!" "Personally, I think that the close human exchange; a simple word of advice; a word of encouragement; the guidance given by the priest in the confessional indeed helps building the faithful's moral, ethical and religious conscience," Father Massana affirms. Father Massana is absolutely clear about one thing: "Africans go to confession to say things as they are, and that's it. They are absolutely free of any kind of complexes. They go straight to the point. I have celebrated thousands of confessions there; believe me." Not only in confession, but rather in the overall practice of the sacraments "Africans are simpler. They are Christians, and that's the end of the discussion," says Father Massana. "They do not have any need for elaborate and convoluted reasoning regarding their being Christians. For them, it's a simple, natural, straightforward fact. That is why now missionaries from Africa and Latin America are coming to evangelize the developed countries, and not the other way around." "I compare it with hunger," Massana says. "If you offer food to someone who's a hungry person, that person will eat at ease, but if you try to feed someone who doesn't really want to eat, or who doesn't know what he's craving for (which is our case), then everything will be much more difficult. The same goes for spiritual nourishment!"

SO WHAT IS THE DIFFERENCE? - What is the difference between a monk, a friar, and a priest? These are somewhat flexible terms; popularly they are all understood to involve a life of sacrifice and poverty. But while all variation of priesthoods may be equivalent, their vocations are not exactly alike, except in that they are meant to live their lives in service. A priest may be monastic, or religious, or "secular" (also called "diocesan"), but they are all clergy. A priest in the Catholic Church is a man who has received the sacrament of Holy Orders and has therefore

undertaken the duties of celebrating the Sacrifice of the Mass, hearing confession, giving absolution and other sacraments “*in persona Christi*” and to perform other duties of pastoral ministry and, sometimes, administration. A priest may be connected to a diocese or to a religious order, or to a monastic house (an abbey or priory/convent). All priests, whether diocesan or religious, address celibacy and obedience to their superiors: A diocesan priest *promises* solemn obedience to his bishop. A religious priest (like a Dominican or Franciscan) *vows* obedience to his superior, usually called a “provincial.” A monastic priest *vows* obedience to his abbot (if living in an abbey) or prior (in a priory). Diocesan priests do not take vows (or *promises*) to poverty and *may* possess and inherit property. Priests vowed to a religious order (like the Franciscans, Dominicans, etc) or a monastic community (like the Benedictines or Cistercians) *do* make vows of poverty, surrendering any income they generate through their works to their superiors. So a Dominican writer earning profits from his books will turn those royalty checks over to the Order of Preachers. A Trappist writer will turn his earnings over to his abbot or prior, for the benefit of the whole community. The word “friar” is from *fratre* (from the Middle Ages – the *fratre* Provençal), which means “brother.” The word arose with the creation of the mendicant (traveling/preaching) orders in the late Middle Ages, most predominantly by Saint Francis (Franciscans) of Assisi and Saint Dominic (Order of Preachers, or “Dominicans”). These “new religious” were no longer tied to monasteries and convents but went out among the people, to preach and to pray, to educate and to serve the sick. A priest who is part of a mendicant religious order is also a *friar*; a priest who is part of a conventual/monastic community (contemplative/stationary) is also a *monk*. But monks and friars need not be priests. Some monks and friars discern their vocations as religious, content to simply be brothers within their order or community; they do not pursue the priesthood. The word “monk” comes from the Latin *monachus*, a word for hermits, rooted in a meaning of “solitude.” It is related to the emergence of the first experiences of contemplative men and women, such as the Desert Fathers and Mothers. Saint Benedict of Nursia (480-547) is considered the founder of Western Monasticism. Finally, it is possible for a priest to be neither “secular”, nor “friar”, nor “monk” but still be a religious. A Jesuit priest (Society of Jesus), or a Pauline priest (Society of Saint Paul), or a Salesian priest (Society of St. Francis de Sales, aka Salesians of Don Bosco) is fully a priest and will make the same vows of poverty, chastity and obedience to their religious superiors, just like friars and monks, but they are simply priests of their respective communities.

PIEROGI SALE – Every Friday during Lent, our parish will be making and selling pierogi at the St. John site. Homemade potato/cheese, sauerkraut, and prune are available hot with butter and onions and ready to eat or frozen. They are \$8.00 per dozen for Potato/Cheese, and \$9.00 per dozen Sauerkraut and Prune. For hot with butter and onions add one dollar per dozen. Orders can be placed by calling the rectory.

FISH FRY – As the priest with a weight problem, I (Fr. Aron) feel that I can speak with some authority on Lenten fish fries. Why would one forego a buffet for a mere fish dinner? This is America, a land of liberty and prosperity. With the lofty concepts of choosing your own fish entrees and with the ability to eat as many as you wish (without succumbing to gluttony) I am officially endorsing the All You Can Eat Fish Buffet at St. John the Baptist Church in New Baltimore and am declaring it the best value going on a Friday during Lent (it doesn’t hurt that I am their priest as well). Beginning on Friday, February 16th, and continuing every Friday of Lent (February 23rd, March 2nd, 9th, 16th, & 23rd) an all you can eat bonanza of baked & fried fish, fried shrimp, fried clams, soup, baked potato, vegetables, salad & dessert bar and beverage is available in the parish hall from 3:30 PM until 6:30 PM. At \$14.00 for adults, \$4.00 for ages 5-11, and free for under \$5.00, you will feel like you are on a schooner in the Atlantic, the brisk wind and cool saltwater blowing against your skin (actually that sounds rather awful). In short, it’s a good deal and a great way to help our neighbor parish pay their bills – see you there.

PRAYER LIST – Jennie Sielczak, Frank Murawski, Constance Gruca, Lillian Koleszarik, Marie Metsker, Sandy Wechtenhiser, Ethan Rohlf, Rachel Moslak, Ann Guyer, Alice Zelenski, Shirley Taylor, Carol Hancharik, Kay Hintosh, Charlie Field Jr., David P. Bonus, Lauren Barnes, Andrew Straka, Fern Lasut, Agnes Palya, Trish Rullo, Stanley Carl Tomaszewski, Patrick Munro, Tom Hudak, Quincy Oglie, Charles Field Sr., Mike Dixon, Mya Polito, Madelain Mauger, Sue Frank, Caroline Amato, Joseph Shelko, Shirley Roman, Mary Ethel Sanzo, Leon Bonus, Joyce Delasko, Larry Krestar, Andrew Muha, Andrea Sesack, Ricky Gerena, Shelly Delasko, Lionel Berkebile, Mary-Ann Sgavoo, Mary Ann Naret, Barry Stuft, John Harchick Jr., Vincent Bestvina, Izzy Bihun, Jeff Yanosky, Mary Clark, Rhonda Bittner, Kara Palumbo, Dave Andolina, Mary Ann Stavlo, Jeff Naugle, Debra Farley, Eugene Topka, Carla Ayres, Zoe Taylor, Rodney Shaffer, Adrian Popig, Casey Duffield, Mike Stefanik, Georgianne Matava, Rose Maga, Michelle Moore, William Sunderhaus, Sophie Sankovitch

WEEKLY OFFERING February 17th and February 18th Adult Envelopes - \$3,157.50; Loose - \$107; Fuel - \$20; Initial Payment - \$10; Christmas - \$25; Student Offering - \$35.50; Miscellaneous - \$160; Total -3,515. – Thank You!

CALENDAR OF EVENTS

February 25 – Parish Council - 6:30 PM – St. John

February 28 – Knights of Columbus Meeting – 7:00 PM – St. John

SANCTUARY CANDLE INTENTIONS – The Sanctuary Candle burns at the Sacred Heart site for the donors and contributors Our Lady’s Memorial Fund. The Sanctuary Candle burns at the St. John’s site for the Blessings of Health for Rodney Shaffer by Family.

SERVER SCHEDULE

March 3 - 4:00 PM – E. & M. Rapsky, C. Mauger

March 4 - 8:00 AM - D. Zelinski, K. Koleszarik, T. Tomlinson

March 4 - 10:30 AM - J. Hammer, M. Moslak, C. & L. Galish

NO FIRST FRIDAY DEVOTIONS - Next Friday there will be no First Friday devotions due to the fact Fr. Aron will be away. Deacon David Hornick of Windber will be covering Stations of the Cross for the next three Fridays.

GORZKIE ZALE THIS WEEKEND - Lamentations, or Gorzkie Zale, will be celebrated at 3:00 PM at the Sacred Heart site **TODAY (SUNDAY)**. The homilist will be Fr. Aron (there was already a guest speaker at Mass this weekend). Please plan on attending these sung meditations on the passion of Christ.

POLISH CLASS - Polish class will be held this week at the activity center from 6:30 PM until 8:30 PM. Last week over 80 people came to the class, all are welcome. This week's class will focus on Polish Christmas traditions and will demonstrate how to make oplatki at home as well as paper cuttings (each student is asked to please bring a pair of scissors). As always this class is free, the expenses being underwritten by the parish because we feel awareness of our culture is important. **All are welcome!**