



ST CHRISTOPHER

CATHOLIC CHURCH

March 22, 2026 | Fifth Sunday of Lent





MASS INTENTIONS

SATURDAY 21

- 05:00pm Karely Rojas (Salud)
07:00pm Cumpleaños del Grupo Mariano

SUNDAY 22

- 06:30am Sofia Bravo (B-Day)
08:30am St Christopher Parishioners
10:00am + Fidelia Gonzalez
12:00pm + Familia Fernandez
02:00pm + Manuel & Adela Arellano
05:00pm + Angelica Espinoza Rodriguez
07:00pm Cesar & Reyna Martinez (Anniv)

MONDAY 23

- 08:30am Dycus Family

TUESDAY 24

- 08:30am + Rosa Isela Samora Padilla
06:00pm + Sergio Zuniga

WEDNESDAY 25

- 08:30am Priest's Own Intention
06:00pm Fiesta de la Anunciación

THURSDAY 26

- 08:30am + Leonard Gass
06:00pm No Intention

FRIDAY 27

- 08:30am + Priest's Own Intention

St Christopher Church

HOLY WEEK SCHEDULE

APRIL 2 6:00PM

Holy Thursday / Cena del Señor
(Bi-Lingual)

ABRIL 3 6:00PM

Passion of the Lord /
Celebración de la
Pasión del Señor (Bi-Lingual)

APRIL 4 7:00PM

Paschal Vigil /
Vigilia Pascual (Bi-Lingual)



**DOCUMENTAL SOBRE
MONSEÑOR ROMERO
MARTES 24 DE MARZO A LAS 7PM
EN EL SALON PARROQUIAL**



PRACTICING CATHOLIC
 RECOGNIZE GOD IN YOUR ORDINARY MOMENTS



MASS SCHEDULE

WEEKEND

Sunday / Domingo

6:30am (Sp), 8:30am (E),
 10:00am (E), 12:00pm (Sp)
 2:00pm (Sp), 5:00pm (Sp)
 & 7:00pm (Sp)

Saturday

5:00pm (E), 7:00pm (Sp)

CONFESSIONS

Jueves 4pm-6pm Español
 Friday 5pm-6pm English

WEEKDAY

Monday - Friday

08:30am
Tuesday
 08:30am
 08:30am & 06:00pm (Spa)

Wednesday

08:30am
Thursday
 08:30am & 06:00pm (Spa)

Friday

08:30am

COLLECTION REPORT

WEEKEND OF 03/08/26

1 st Collection	Parish Expenses	\$ 12,194
2nd Collection	Parish Renovation Fund	\$ 5,588



"It must be so crazy, being God," one of my friends said in high school. "Does it feel like playing The Sims all day? Just making people do stuff because you want to see what happens?"

I think we all sometimes fall into this warped manner of thinking about God's omnipotence. It's understandable, to a degree. The flimsiness of our own agency in this world, our real ability to impact or change anything ... well, it all feels especially puny when you put it next to the power of the Creator. "Oh God, thy sea is so great," goes the old fisherman's prayer. "And my boat is so small." But today, in the raising of Lazarus from the dead, we are reminded that God is all about giving us agency.

Jesus could have raised any random person from the dead on this, the Fifth Sunday of Lent. His intention was clear: to foreshadow his own passion, death and resurrection, and to exhibit the closeness of God to those who mourn. "This illness is not to end in death," he tells his companions. "But is for the glory of God, that the Son of God may be glorified through it." (John 11:4) So if it could have been anyone, why was it Lazarus?

I think the answer has to be that this was something Lazarus agreed to. Perhaps not in an explicit way, for he didn't know the mind or the plans of God. But in his friendship with Jesus, in the strength of his faith and the depth of his devotion to God, in every prayer he ever uttered — "Lord, let your will be done" — he was agreeing to it. Over and over, in what he said and what he did, Lazarus, beloved friend of Christ, said, "Lord, I love you. Lord, use me."

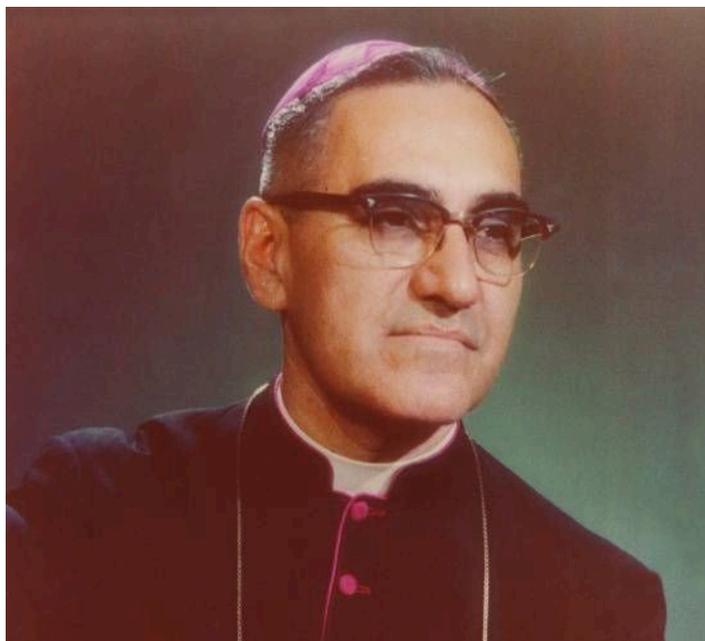
In this last full week of Lent, let us say it with him: "Lord, I love you. Lord, use me."

By Colleen Jurkiewicz Dorman ©LPi

Sunday 22	Monday 23	Tuesday 24
<p>6:30 am Santa Misa 8:30 am Holy Mass 10:00 am Holy Mass 12:00 pm Santa Misa 2:00 pm Santa Misa 5:00 pm Santa Misa 7:00 pm Santa Misa</p> <p>3:30 pm Conoce tus Derechos Migratorios (Parish Hall)</p>	<p>8:30 am Holy Mass 9:00 am Clase de Biblia (Parish Hall) 5:00 pm St Carlos Acutis Youth Group (S Felipe) 6:00 pm Clase de Biblia (Parish Hall) 6:00 pm Talleres de Oración y Vida 7:00 pm Pláticas prebautismales (Templo) 6:30 pm Coro Emaús (Salon 8)</p>	<p>8:30 am Holy Mass 5:00 pm Exposición Eucarística 6:00 pm Santa Misa (San Óscar Romero) 7:30 pm Documental Monsenor Romero (Salón) 7:30 pm Oración Taizé (Templo)</p> <p>No hay reuniones del grupo de RCC ni Emaús</p>

Wednesday 25	Thursday 26	Friday 27	Saturday 28
<p>8:30 am Holy Mass 4:00 pm Catechumens' Rehearsal (Parish Hall) 6:00 pm Misa de la Anunciación 6:00 pm El Shaddai Prayer Group (Church) 7:00 pm OCIA 7:00 pm Coro de Jacobo (Salon 1)</p>	<p>8:30 am Holy Mass 4pm-6pm Confesiones en Español 6:00 pm Santa Misa 7:00 pm OCIA (Salon K)</p>	<p>8:30 am Holy Mass 9:30 am Legion of Mary (SF) 5:00 pm English Confessions 5:00 pm Via Crucis (E) 5:00 pm Fish Fry Sales (KofK) 6:00 pm Via Crucis (Sp) (Español) 7:00 pm Emaus (Salon)</p>	<p>9:00 am Bautismos 4:30 pm Talleres de Oracion y Vida 05:00 pm Holy Mass 07:00 pm Santa Misa</p>





Oscar Romero was Archbishop of San Salvador. He was assassinated on Monday March 24th 1980 as he was celebrating Mass in the chapel of the Divine Providence cancer hospital where he lived. Thirty five years later, he was declared a martyr of the Church, killed out of hatred of the faith, and was beatified on May 23rd 2015. He was canonised by Pope Francis on October 14th 2018.

Born on August 15th 1917, Oscar Arnulfo Romero y Galdamez was sent to study for the priesthood in Rome and was ordained in April 1942. He embraced a simple lifestyle; he was a popular preacher who responded with real compassion to the plight of the poor. He gave dedicated pastoral service to the diocese of San Miguel for 25 years – a greatly-admired workaholic in a cassock!

There followed seven years of pastoral famine in the capital city, San Salvador, as an ecclesiastical bureaucrat. Ordained Auxiliary Bishop in 1970, he gained a reputation as a stubborn and reactionary prelate. Seemingly unsympathetic to the new social justice thrust of the Latin American Church, he was suspicious of the clergy and the Base Christian Communities of the archdiocese working alongside the exploited rural poor, promoting social organisations and land reform. A brief spell back in the countryside as Bishop of Santiago de María opened Romero's eyes as he reconnected to the semi-feudal misery and hardship of the campesinos and witnessed the murderous repression being suffered at the hands of the security forces. In February 1977 he was the surprising choice to be the new Archbishop of San Salvador.

Over the next three years the social and political conflict in El Salvador intensified with electoral fraud blocking change, and peaceful protest being met with massacres and death squad killings. From his Cathedral pulpit Archbishop Romero became the voice of the voiceless poor. There, in a society of cover-up and lies, he spoke the truth of what was happening in the countryside; he denounced the killings, the torture and the disappearances of community leaders; he demanded justice and recompense for the atrocities committed by the army and police and he set up legal aid projects and pastoral programmes to support the victims of the violence. With the emergence of armed guerrilla groups on the far left, civil war loomed. Archbishop Romero, rejecting the violence perpetrated by the left as well as the right, strained every nerve to promote peaceful solutions to his nation's crisis. He was vilified in the press, attacked and denounced to Rome by Catholics of the wealthy classes, harassed by the security forces and publically opposed by several episcopal colleagues. The death threats multiplied; the atmosphere was charged. Archbishop Romero realised he was going to be killed. And he came to accept it. At 6.26pm on March 24th 1980, with a single marksman's bullet, he fell at the foot of a huge crucifix. He died a Eucharistic martyr, a martyr to the option for the poor, a martyr to the Magisterium of the Church – and now recognised as Saint Oscar Romero.

Celebraciones en honor de
Monseñor Romero

PROGRAMA DEL 24 DE MARZO

6:00 pm	7:15 pm	7:30 pm
SANTA MISA Templo	CINE DOCUMENTAL Salon	ORACION TAIZE Templo

PARROQUIA SAN CRISTOBAL



El relato del ciego de Siloé está estructurado desde la clave de un fuerte contraste. Los fariseos creen saberlo todo. No dudan de nada. Imponen su verdad. Llegan incluso a expulsar de la sinagoga al pobre ciego: «Nosotros sabemos que a Moisés le habló Dios». «Sabemos que ese hombre que te ha curado, no guarda el sábado». «Sabemos que es pecador».

Por el contrario, el mendigo curado por Jesús no sabe nada. Sólo cuenta su experiencia a quien le quiera escuchar: «Sólo sé que yo era ciego y ahora veo». «Ese hombre me trabajó los ojos y empecé a ver». El relato concluye con esta advertencia final de Jesús: «Yo he venido para que los que no ven, vean, y los que ven, se queden ciegos».

A Jesús le daba miedo una religión defendida por escribas seguros y arrogantes, que manejaban autoritariamente la Palabra de Dios para imponerla, utilizarla como arma o excomulgar incluso a quienes

sentían de manera diferente. Temía a los doctores de la ley, más preocupados por «guardar el sábado» que por «curar» a mendigos enfermos. Le parecía una tragedia una religión con «guías ciegos» y lo decía abiertamente: «Si un ciego guía a otro ciego, los dos caerán al hoyo»

Teólogos, predicadores, catequistas y educadores que pretendemos «guiar» a otros sin habernos dejado, tal vez, iluminar nosotros mismos por Jesús, ¿no hemos de escuchar su interpelación? ¿Vamos a seguir repitiendo incansablemente nuestras doctrinas sin vivir una experiencia personal de encuentro con Jesús que nos abra los ojos y el corazón?

Nuestra Iglesia no necesita hoy predicadores que llenen las iglesias de palabrería, sino testigos que contagien, aunque sea de manera imperfecta, su pequeña experiencia del Evangelio. No necesitamos fanáticos que defiendan «verdades» de manera autoritaria y con lenguaje vacío, hecho de tópicos y frases hechas.

Necesitamos creyentes de verdad, atentos a la vida y sensibles a los problemas de la gente, buscadores de Dios capaces de escuchar y acompañar con respeto a tantos hombres y mujeres que sufren, buscan y no aciertan a vivir de manera más humana ni más creyente.

José Antonio Pagola



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¿Por qué a veces se le llama al Vaticano la "Santa Sede"?

Un poco de historia en eclesiología ayudará a explicar por qué llamamos al Vaticano la Santa Sede. La Iglesia es muy estructurada y organizada en su jerarquía. Una diócesis es un área geográfica gobernada por un obispo nombrado por el Papa. Cada diócesis se divide a su vez en parroquias, que tienen párrocos que representan al obispo en su autoridad de enseñanza.

La diócesis de Roma tiene un papel particular en la Iglesia debido a su importancia y antigüedad. El Papa es cabeza de la Iglesia porque es el Obispo de Roma. Cada obispo tiene una sede o trono, que es el símbolo de su autoridad docente y se encuentra en la catedral de cada diócesis. La palabra latina para asiento es "sedes". Por lo tanto, cada diócesis puede ser referida como una "sede". La mayoría de la gente piensa que San Pedro es la catedral de Roma, pero la Basílica de San Juan de Letrán es en realidad la catedral de la Arquidiócesis de Roma. Aquí es donde se encuentra la sede o trono del Papa como Obispo de Roma. Así que, la Santa Sede es una referencia a la silla de Pedro, la silla del Papa.

©LP

Why is the Vatican sometimes called the "Holy See?"

A little background in ecclesiology will help explain why we call the Vatican the Holy See. The Church is very structured and organized in its hierarchy. A diocese is a geographic area governed by a bishop appointed by the Pope. Each diocese is further divided into parishes, each with a pastor who represents the bishop in his teaching authority.

The diocese of Rome has a particular role in the Church because of its importance and antiquity. The Pope is head of the Church because he is the Bishop of Rome. Every bishop has a seat or throne, symbolizing his teaching authority, located in the cathedral of each diocese. The Latin word for seat is "sedes." So each diocese can be referred to as a "see." Most people think St. Peter's is the cathedral of Rome, but the Archdiocese of Rome's cathedral is actually the Basilica of St. John Lateran. This is where the Pope's seat or throne as Bishop of Rome is found. So, the Holy See is a reference to the chair of Peter, the Pope's Chair.

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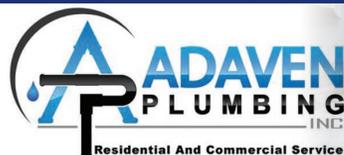
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