

Parish Staff

Pastor

Rev. David Powers Sch.P.

Parochial Vicars

Rev. Nelson Henao Sch.P.

Rev. Richard Wyzykiewicz Sch.P.

Parish Secretary

Mrs. Rosemarie Ortiz

Organist

Mr. Franco Bonanome

Leader of Song

Mrs. Terry Bonanome

January-February, 2016

Director of Development

Mrs. Stephanie Turtle

St. Helena's School (718) 892-3234

Early Childhood (3-4 year olds)

Elementary School (Grades K-8)

Principal: Mr. Richard Meller

2050 Benedict Avenue

Bronx, New York 10462

High School:

Monsignor Scanlan H.S. (718) 430-0100

<http://www.scanlanhs.edu/>

Principal: Mr. Peter Doran

915 Hutchinson River Parkway

Bronx, New York 10465

St. Helena Rectory:

1315 Olmstead Avenue

Bronx, N.Y. 10462

Phone: (718) 892-3232

Fax: (718) 892-7713

www.churchofsthelena.com

Email: sthelenarc@yahoo.com

Alumni: sthelenasalumni@yahoo.com



saint Helena parish

Bronx, NY

Mass Schedule

Saturday: 5:30 PM

Holy Days: 6:50, 8:30 AM, 12:15PM and 7:30 PM

Weekdays: 6:50, 8:30 AM and 12:15 PM

Morning Prayer—Daily 8:30AM

Sunday: AM PM

12:00 (Spanish)

Spanish Mass: Sunday, 12:00 Noon

7:30 9:00 10:30 (Family)

Holy Days — Evenings Before—7:30PM

1:30 PM 5:00 PM

Wednesday —7:30 PM (Spanish)

Monday 7:30PM (every first Monday

of the month in Spanish)

Confessions:

Saturday — 4 to 5:30

Sick Or Emergency Calls:

At any time

call the Rectory at 892-3232

Devotions:

• Circulo De Oracion: Cada lunes, 7 a 8:30 PM,

• Miraculous Medal Novena

• Monday after 12:15 PM Mass

• Eucharist Adoration

• Thursday, 12:15 Mass Benediction

• Bible Study - Tuesday 7:30pm - English-Spanish

Baptisms:

Arrangements must be made at the

Rectory for Baptismal Class.

Bring copy of child's Birth Certificate.

Marriages:

Arrangements for weddings should be made as soon as possible at the Rectory.

Parish Registration:

All Catholics who live within the parish boundaries should fill out a registration card at Church or Rectory.



Handicapped Accessible

A WORD FROM THE PASTOR:**NEWSFLASH - SIN DOES EXIST—PART 2**

Some people may ask:

"So, as long as I don't commit mortal sins, I'm OK?"

The distinction between venial and mortal sins does not mean that all venial sins are of equal gravity. However grave a venial sin may be, it still does not merit eternal punishment. Although some mortal sins may be even more serious than others, they all merit eternal punishment. The difference in gravity, however, brings a different degree of temporal punishment, of satisfaction that must be made to God for the sin.

During the 1984 Synod of Bishops, the Bishops suggested that sins should now be divided into venial, grave and mortal sins to indicate that there is a "sliding scale" of seriousness among sins. The Holy Father, Pope St. John Paul II, addressed this suggestion in his Apostolic Exhortation *Reconciliatio et Paenitentia* where he said (at no.17): "But here we come to a further dimension of the mystery of sin, one on which the human mind has never ceased to ponder: the question of its gravity. It is a question which cannot be overlooked and one which the Christian conscience has never refused to answer. Why and to what degree is sin a serious matter in the offense it commits against God and in its effects on man? The church has a teaching on this matter which she reaffirms in its essential elements, while recognizing that is not always easy in concrete situations to define clear and exact limits."

In the Old Testament, individuals guilty of several kinds of sins - grave sins committed deliberately, various forms of impurity, idolatry, the worship of false gods - were ordered to be "taken away from the people," which could also mean that they were to be condemned to death. Contrasted with these were other sins, especially sins committed through ignorance, that were forgiven by means of a sacrificial offering. In reference also to these texts, the church has for centuries spoken of mortal sin and venial sin. But it is above all the New Testament that sheds light on this distinction and these terms. Here there are many passages which enumerate and strongly reprove sins that are particularly deserving of condemnation. There is also the confirmation of the Decalogue by Jesus himself. Two New Testament passages are especially significant and impressive.

In his First Letter, St. John speaks of a sin which **leads to death** (*pros thanaton*), as opposed to a sin which does not lead to death (*me pros thanaton*). Obviously, the concept of death here is a spiritual death. It is a question of the loss of the true life or "eternal life," which for John is knowledge of the Father and the Son, and communion and intimacy with them. In that passage the sin that leads to death seems to be the denial of the Son or the worship of false gods. John seems to wish to emphasize the incalculable seriousness of what constitutes the very essence of sin, namely the rejection of God. This is manifested above all in apostasy and idolatry: repudiating faith in revealed truth and making certain created realities equal to God, raising them to the status of idols or false gods. But in this passage the apostle's intention is also to underline the certainty that comes to the Christian from the fact of having been "born of God" through the coming of the Son: The Christian possesses a power that preserves him from falling into sin; God protects him, and "the evil one does not touch him." If he should sin through weakness or ignorance, he has confidence in being forgiven, also because he is supported by the joint prayer of the community.

In another passage of the New Testament, namely in St. Matthew's Gospel, Jesus himself speaks of a "blasphemy against the Holy Spirit" that "will not be forgiven" by reason of the fact that in its manifestations it is an obstinate refusal to be converted to the love of the Father of mercies. Here, it is a question of extreme and radical manifestations: rejection of God, rejection of his grace and

therefore opposition to the very source of salvation - these are manifestations whereby a person seems to exclude himself voluntarily from the path of forgiveness. It is to be hoped that very few persist to the end in this attitude of rebellion or even defiance of God. Moreover, God in his merciful love is greater than our hearts and can overcome all our psychological and spiritual resistance. So that, as St. Thomas writes, "considering the omnipotence and mercy of God, no one should despair of the salvation of anyone in this life."

St. Paul says that when we ponder the problem of a rebellious will meeting the infinitely just God, we cannot but experience feelings of "fear and trembling." Moreover, Jesus' warning about the sin "that will not be forgiven" confirms the existence of sins which can bring down on the sinner the punishment of "eternal death."

In defining and distinguishing between mortal and venial sins, St. Thomas said that in order to live spiritually man must remain in communion with the supreme principle of life, which is God, since God is the ultimate end of man's being and acting. Now sin is a disorder perpetrated by man against this life principle. and when, through sin, the soul commits a disorder that reaches the point of turning away from its ultimate end - God - to which it is bound by charity, then the sin is mortal; on the other hand, whenever the disorder does not reach the point of a turning away from God, the sin is venial" For this reason venial sin does not deprive the sinner of sanctifying grace, friendship with God, charity and therefore eternal happiness, whereas just such a deprivation is precisely the consequence of mortal sin.

Here we have the core of the church's traditional teaching, which was reiterated frequently and vigorously during the recent synod. The synod in fact not only reaffirmed the teaching of the Council of Trent concerning the existence and nature of mortal and venial sins, but it also recalled that mortal sin is sin whose object is grave matter and which is also committed with full knowledge and deliberate consent.

It must be added - as was likewise done at the synod - that some sins are intrinsically grave and mortal by reason of their matter. That is, there exist acts which, "per se" and in themselves, independently of circumstances, are always seriously wrong by reason of their object. These acts, if carried out with sufficient awareness and freedom, are always gravely sinful.

This doctrine is exactly verified in the experience of men and women of all ages. Man knows well by experience that along the road of faith and justice which leads to the knowledge and love of God in this life and toward perfect union with him in eternity he can cease to go forward or can go astray without abandoning the way of God; and in this case there occurs venial sin. This however must never be underestimated, as though it were automatically something that can be ignored or regarded as "a sin of little importance." For man also knows, through painful experience, that by a conscious and free act of his will he can change course and go in a direction opposed to God's will, separating himself from God ("aversio ad Deo"), rejecting loving communion with him, detaching himself from the life principle which God is and consequently choosing death.

With the whole tradition of the church, we call mortal sin the act by which man freely and consciously rejects God, his law, the covenant of love that God offers, preferring to turn in on himself or to some created and finite reality, something contrary to the divine will ("conversio ad creaturam"). This can occur in a direct and formal way in the sins of idolatry, apostasy and atheism; or in an equivalent way as in every act of disobedience to God's commandments in a grave matter. Man perceives that this disobedience to God destroys the bond that unites him with his life principle: it is a mortal sin, that is, an act which gravely offends God and ends in turning man against himself with a dark and powerful force of destruction. (to be continued)

St. Blaise, Bishop and Martyr

February 3

Little is known about Saint Blaise prior to his mention in a court physician's medical journal at the end of the fifth century. The physician, Aëtius Amidenus, spoke of Saint Blaise's aid in treating objects caught in the throat. He was also mentioned in the book of Acts, where he was aided by animals and treated people and beasts alike.



Saint Blaise is believed to have begun as a healer, and eventually, became a "physician of souls." He then retired to a cave, where he remained in prayer. People often turned to Saint Blaise for healing miracles. He became the bishop of Sebastea in Armenia. In 316, the governor of Cappadocia and of Lesser Armenia, Agricola, arrested Bishop Blaise for being a Christian. On their way to the jail, a woman set her only son, who was choking to death on a fish bone, at his feet. Blaise cured the child, and consequently, Saint Blaise is invoked for protection against injuries and illnesses of the throat. and though Agricola was amazed, he could not get Blaise to renounce his faith. Therefore, Agricola beat Blaise with a stick and tore at his flesh with iron combs before beheading him.

In another tale, Blaise was being led to the prison in Sebastea, and on the way came across a poor old woman whose pig had been stolen by a wolf. Blaise commanded the wolf to return the pig, which it did -alive and uninjured - to the amazement of all. When he reached Sebastea, the woman came to him and brought two fine beeswax candles in an attempt to dispel the gloom of his darkened cell.

Considered one of the Fourteen Holy Helpers in the Middle Ages, Blaise became quite popular, and his legend as a beast tamer spread. He was then referred to as the "saint of the wild beast." Saint Blaise is often depicted holding two crossed candles in his hand, or in a cave with wild animals. He is also often shown with steel combs. The similarity of the steel combs and the wool combs made a large contribution to Saint Blaise's leadership as the patron saint of wool combers and the wool trade.

Why are there candles at Mass?

An obvious answer, of course, is "to provide light." In the early Church, Catholics often worshipped in the underground catacombs or burial vaults where they were protected from persecution by Roman law. Even when the Church emerged "above ground" in the fourth century, architectural standards were such that the interiors of most large buildings were fairly dark. Extensive use of glass windows came only in the middle ages. With modern lighting, candles are retained as a symbolic link with earlier ages. The use of candles also expresses a certain degree of festivity. They give a cheery glow unmatched by electric light. At Mass, at least two beeswax candles are required on or near the altar. Four or six are used on festive occasions and for high Mass. Additional candles are employed when the Blessed Sacrament is exposed for veneration. At solemn functions the acolytes carry candles when not otherwise occupied. Acolytes receive an unlighted candle (and an empty cruet) in the ceremony of their ordination. Votive candles are burned before the Blessed Sacrament or images of our Lord and the saints by the faithful. The burning candle is a sort of sacrificial gift, left to consume itself, and to serve as a reminder of the donor's prayerful intentions. They are usually enclosed in colored glasses, adding to the festive aspect of their use.

The Paschal candle is symbolic of the risen Christ, and religious writers have suggested involved explanations of the symbolism. The wax made by virgin bees is said to represent the flesh of Christ, born of the Virgin Mary. The combination of the wick and the wax is seen as a symbol of the hypostatic union of our Lord's humanity and divinity. The flame is suggestive of our Lord's divinity, and reminds us of His presence among the Israelites in a pillar of flame.

Although the sanctuary lamp properly burns olive oil, a large candle is often employed as a more practical alternative. Together with the tabernacle veil, it is indicative of the Presence of our Lord in the tabernacle.

Historians seem to be agreed that there was no ceremonial use of lighted candles, torches or lamps during the first three centuries.⁴ Lamps were used by the Romans in their sacrificial ritual, and the first Christians were careful to avoid anything that might resemble this form of worship. The change in attitude was slow, but natural. Since services were usually held in the evening or early in the morning, light of some sort was a necessity. This was especially true when Mass was offered in the dark chambers of the catacombs. It was but a step for the Christians of later centuries, accustomed to the use of lights about the altar and in the sanctuary, to retain lamps and candles, since the worshippers were not unaware of their beauty and symbolism.

It is difficult to state the exact time in which candles were first used liturgically. References are found in documents from the fourth century onwards.. The "Eucharistia Lucernaris" originated in Jerusalem in the 4th century, and included the rite of offering a lighted lamp or candle in honor of Him who was the true Light. From Jerusalem, the service spread westward, through Spain, Gaul, northern Italy and finally to Rome. From this ceremony came the use of the Pascal Candle and Vespers, in which incense is now offered in a similar way, at the chanting of the Magnificat. The Ordo Romanus of the 7th century gives us a description of a Pontifical Mass, in which we find that the bishop was preceded by seven acolytes carrying seven lighted wax candles, probably a remnant of the custom of having seven lights carried before high Roman dignitaries. Later in the Mass, two of these candles were carried in procession before the book of the Gospels. They were then placed behind the altar and extinguished, in company with the other five. It was but a logical move to have these candles remain lighted during the entire Mass and in due course, they were placed on the altar instead of behind and around it. This, in brief, is the historical background of the wax candles found on every Catholic altar today.

The Blessing of Candles

The blessing of candles was an inevitable sequence to their use in processions and in the sanctuary. While the Pascal Candle has been used since the fifth century, the first reference to its blessing is in the writings of Pope Gregory the Great, about 605. Today we often associate the blessing of candles with Candlemas. Historically, this rite of blessing beeswax candles has a devious lineage, and it came about in this way. The Romans, both pagan and Christian, were fond of processions and they occurred frequently. As most of them were held about dawn, it was necessary for the marchers to carry torches. Candles, made of beeswax, were later substituted. One of these processions was introduced from the East, probably by Pope Sergius I (A. D. 687), who was by birth a Syrian from Antioch. It was held on the feast of St. Simeon, February 2, and was afterwards called the Feast of the Purification of the Blessed Virgin Mary, although the prayers of the Mass of the day point to an original feast of our Lord. The

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Venerable Bede, about A. D. 730, describes this Roman procession. The candles were not blessed, but simply carried by the clergy and the faithful. Later, the Pope gave a blessing to the candles before they were lighted. Today, the idea of the procession has almost completely disappeared in services held in parish churches, and the secondary rite, that of blessing the candles, alone survives. It was this feast, with its hymns and prayers of blessing, that preserved the symbolism of the wax candle in the minds of the faithful, who are more attuned to the mystical rather than the historical. The oldest material used in the making of candles is, of course, beeswax. It was known to the Romans, and for many centuries was the only material used in the candles prescribed for ceremonial use in the Catholic Church. Today, a candle may be made of several composite materials, but any candle used for Church must at least be mostly made of beeswax.

ANNOUNCEMENTS

50/50 DRAWING: The Jan. 24 winners are: No. 225 & No. 260 @ \$30

OFFERING ENVELOPES

Sunday, January 24, 2016	\$1,746.21
St. Helena Elementary School	\$424.56

Our weekly budget, (Nuestro presupuesto semanal es) \$4,231.00

We made it through the blizzard and thank you to everyone for your generosity and for your support and for all that you do for St. Helena's Parish.
Gracias a todos por su generosidad y por todo lo que hacen por esta Iglesia de St. Helena.

- **FIRST COMMUNION SESSION**-The next Spanish Family Session will be held on **February 14** after the NOON Mass. The English Family Session will be held on **February 21** after the **10:30AM Mass**.
- **CONFIRMATION CLASS**-The next session for St. Helena School 7th Graders will take place on **Tuesday, Feb. 2** after school. For more info, call Fr. Richard at **718-892-3232**.
- **BLESSING OF CANDLES**-Traditionally, on February 2, the Feast of the Presentation of Our Lord, also known as Candlemas, the priest blesses beeswax candles before the Mass. These candles are used for liturgical purposes, either in Church or at home. Candles will be blessed on **February 2** before the 8:30AM Mass and **February 3** before the 7:30PM Mass. Parishioners may bring beeswax candles for their home use to be blessed. The Church requires that only beeswax candles and not paraffin candles be used for religious activities.
- **BLESSING OF STATUES OF BABY JESUS**-One tradition is that statues of the Baby Jesus are blessed on Candlemas Day. This year at St. Helena, we will bless these statutes at both the **7:30PM Mass on Wednesday, February 3** as well as on **Sunday, February 7** at the **Noon Mass**.
- **BLESSING OF THROATS**: We will have the Blessing of Throats after all Masses on the weekend of **Jan. 30 and 31** as well as on the actual Feast of St. Blaise, which is **Feb. 3**.
- **NEXT FRENCH MASS**-Our next French Mass will be held on **Saturday, February 13** at **7 PM**. A reception will follow in the Parish gymnasium. All are welcome to attend.
- **ADULT CHOIR PRACTICE**-is held **every Sunday** at **11:30AM** in the rectory downstairs meeting room. Please attend. We are preparing for Easter.

- **2016 CARDINAL'S APPEAL HAS BEGUN**-During this Jubilee Year of Mercy, we are called to help one another and be merciful, as Jesus is for all of us. It is only with your help that the Cardinal's Annual Stewardship Appeal continues to be a beacon of hope for our brothers and sisters through our ministries and charities. Our parish goal is \$36,000. To make an online gift, visit: www.cardinalsappeal.org
- **ENGLISH BIBLE STUDY COURSE**-Our second semester English Bible Study begins this Tuesday and is called THE BIBLE TIMELINE. It is a 24-week course that surveys the highlights of the Bible story. The course will meet every Tuesday from 7:30 pm to 9 pm. Our next class will be **Tuesday, Feb. 2**, and we will study Genesis 12-24.
- **FLEA MARKET**-The next Flea Market will be held on **Sunday, Feb. 21** from **10AM-3PM** in the Family Center.
- **POPE FRANCIS IN AMERICA**-Our St. Helena bookstore now has copies of *Love Is Our Mission: Pope Francis in America*, the story of the recent papal visit to New York, Washington, and Philadelphia, along with copies of our St. Helena 75th Anniversary CD. So, stop by the bookstore and see what new things we have there.
- **BLESSED HOLY WATER NOW IN THE RECTORY**-The stainless steel container with the blessed Holy Water has been moved to the rectory foyer. You can now come to the rectory to obtain blessed holy water.
- **HISPANIC PASTORAL INSTITUTE FOR ADULT FAITH FORMATION**: trains lay Hispanic leaders to serve parishes in the Archdiocese of New York. Classes are actively being held at Christ the King and St. Philip Neri parishes in the Bronx. The institute is open to all Hispanic parishioners. For more information, call **212-371-1000 X 2982**.
- **A COURSE IN QUANTUM FORGIVENESS**-Rogier F. van Vlissingen is teaching a 13-week class in Quantum Forgiveness every Sunday at St. Helena's from **3 to 4:30 PM** in the Family Life Center For more information, call **917-549-0959**.
- **COMMUNITY CONVERSATION**-Creating Unity in the Community invites families, and friends to join our Martin Luther King Day of Service Annual Community Conversation sponsored by the New York Council for the Humanities on **Tuesday, February 16** from **6 - 7:30 PM** at the Parkchester Library 1985 Westchester Ave. Bronx, New York 10462 (upstairs on the second floor). This is an opportunity for families to come together in a thoughtful discussion, and dialogue about the 1898 Commencement Address by W.E.B. DuBois at Fisk University concerning American values and lifestyles -past, present, and future. The Community Conversation will also discuss Dr. King's Legacy, and will focus on the Day of Service and how service affects our lives and communities then and now.
- **FEEDING OUR NEIGHBORS CAMPAIGN**-The annual Archdiocesan-wide campaign to collect food and replenish dwindling food pantries will take place from Sunday, January 24 through Sunday, January 31. Due to the snow, we will extend the campaign until **Sunday, February 7**. Last year, the campaign raised food and funds to support 1.3 million meals. However, the high demand for emergency food continues this year. St. Helena's Parish and St. Helena's School will both participate in this campaign by collecting non-perishable food items. Please do your part to make sure no hungry neighbor goes without a meal. A special box is

- available both in the school and in the narthex of the church in which you can place your donation. Our donations will go to our nearby neighbor—St. Anthony's Parish Soup Kitchen.
- NEED A WINTER COAT?**-Winter coat pick up from **10AM - NOON** on **February 1-2** at SUNY, 2901 White Plains Rd, Bx. You may get ONE FREE new or gently used winter coat for a family member, distributed on a first come first served basis. For more info, call 718-547-1001.
- CATHOLIC HOME MISSION APPEAL RESULTS**-We just received the annual report for the National Catholic Home Missions Appeal. The total National Collection was \$9,322,096 of which \$9,174,372 was distributed in the form of grants and donations to help strengthen the Church in the poorest regions of the United States. St. Helena's contribution was \$1,031.09.
- MASS FOR PERSECUTED CHRISTIANS**-On February 15, 2015, the world learned of the murder of twenty-one Coptic Christians at the hands of ISIS terrorists in Libya. Pope Francis referred to the witness of these brave Christians as "a testimony which cries out to be heard." In solidarity with our persecuted brothers and sisters, all parishes of the Archdiocese of New York, including St. Helena's, will celebrate all Masses on **Monday, February 15** using the Mass *For Persecuted Christians*. During this Lenten season, let us be united in prayer for our suffering brothers and sisters.
- FREE COLLEGE PREP PROGRAM**-Grace Outreach offers tutoring and mentor support and can help women over 18 prepare for college entrance exams, apply for financial aid, or enroll in college. Call **718-328-0580x28**
- THE PARKCHESTER ENHANCEMENT PROGRAM (PEP)** for Seniors is designed to assist individuals, age 60 and older, who live in the Parkchester area of the Bronx, NY, and to enhance their health, quality of life, well-being and independence. A wide variety of activities and services, such as health-related, educational, recreational and social work, are offered to the community, with something for everyone. Newly retired residents may look to PEP for recreational or volunteer opportunities, while frail homebound older adults might utilize PEP for in-home services. If you reside in the Parkchester Condominiums and are 60 years of age or older, you are eligible to receive services from PEP. If you do not reside in the Parkchester Condominiums, you are not eligible to receive Social Work or Nursing services, but you are encouraged to join us for activities, lectures and classes. For more information, visit: http://www.centerlight.org/about-us/category/pep_for_seniors
- FREE MAMMOGRAMS**-A Mobile Care Clinic will be at St. Jerome H.A.N.D.S. Community Center, 230 Alexander Avenue, Bronx and will provide FREE digital mammograms and clinical breast exams. Uninsured patients are welcome. The exams will be held **Wednesday, February 17** from **9 AM - 4:30 PM**. For an appointment call **1-877-628-9090**.
- FREE BREAST CANCER SCREENING AT**

Please Pray for the Sick of our Parish

Valeria Reid, Joanne Frances Bernadette Sanabria, Jonah Hortaleza, Lucy Cannavacciuolo, Joan Ricci, Sylvia Carballo, Rev. Joseph Kershner, Sch.P., Silverio Guzman

Please Pray for the Deceased and their Grieving Families:

Elena Curiel Cepeda, Gilda Greco, Jesus Perez, Grace Malave, Mercedes Martinez, Jesus Estrella, Virginia Cornier, Luz Delia Tosca Deacon Faustino Gonzalez, Edwin Guerra, Sr.

ST. HELENA-The American-Italian Cancer Foundation is sponsoring a Free Mobile Breast Cancer Screening Program, using state of the art digital GE mammography equipment. The screening will take place here at the St. Helena parking lot on **Sunday, March 13** from 9AM-4:30PM. The program is for women age 40 and over who reside in New York City and have not had a mammogram in the last 12 months. All health insurances are accepted. Please bring your health insurance card with you to the screening. Women will NOT be charged a co-pay or deductible and will receive no bill. Costs for uninsured women are covered in part by the New York State Cancer Service Program. Due to a limited number of appointment times, women need to pre-register for this service. If you are interested in this free screening, please call the parish office at **718-892-3232** and register by **February 20**. The screening staff is fluent in both English and Spanish.

- HEATING HELP**-Households that need help paying their heating bills this winter can apply for assistance from the Home Energy Assistance Program (HEAP). The program provides financial assistance to help low-income and elderly New Yorkers keep their homes warm during the winter months. For more information, call **800-342-3009** or visit <http://on.ny.gov/1PM7ZL9>
- WE ARE HERE TO HELP**-Do you need assistance from health and social service professionals? ARCH CARE is sponsored by the Archdiocese of New York. It answers questions and assists with: housing for seniors and disabled persons, legal issues, support groups for caregivers, dementia care, transportation options, volunteer opportunities, etc. Call ARCHCARE at 855-951-CARE. The line is open 7 days a week from 8 am until 8 pm, or go to www.archcare.org/community-resources. Sponsored by Catholic Charities.
- TWO BEDROOM APARTMENT NEEDED**-Within the Soundview, Parkchester, or Clason Park area. If you know of one that is available, call the Rectory at **718-892-3232**.
- PART TIME MAINTENANCE MAN WANTED**-St. Helena's has a part-time maintenance job available working mornings five days a week, four hours a day. If you are interested, please send your resume to the parish office.
- NURSING HOME VOLUNTEER NEEDED**-A nearby nursing home needs a volunteer to help with patient care and assistance. For more information, call Janet at **917-420-4357**.
- PLEASE SUPPORT OUR BULLETIN ADVERTISERS**-We are very grateful to the businesses and offices that advertise and support the printing of our Sunday bulletin. Please consider patronizing them, and tell them that you saw their ad in our Sunday bulletin.

ST. HELENA SCHOOL NEWS

- ST. HELENA OPEN HOUSE**-Regular Touring Tuesday Open Houses for prospective parents on all **Tuesdays in February** from **3-5PM**. The best investment in your child's future is in a Catholic School today, where moral development and self-discipline are emphasized. More than 98 percent of Catholic school grads pursue post-secondary education.
- CATHOLIC SCHOOLS WEEK ACTIVITIES**-Next week, **January 31 - February 5** is Catholic Schools week in the Archdiocese of New York. St. Helena's has the following activities planned for the week:

Monday: Buddy Day

Tuesday: Class Olympics

Wednesday: Blessing of Throats for everyone; Sports Uniform Day for Grades 3-8 and Pajama Day for Grades 2 and younger

Thursday: Confessions; Former Harlem

Globetrotter Corey Rich will speak with the students from 9:30 - 10:30AM in the gym. All are welcome to attend.

Friday: Parent Open House from 8:15 - 9 AM; 9:30 AM First Friday Mass; NOON Dismissal

- **CANDY SALE** St. Helena's School is now selling candy bars for a school fundraiser. Students will be selling four different Hershey's King Sized Candy bars for \$2 each. Those same candy bars will also be on sale in the Parish Bookstore after the Sunday morning Masses. Please support our school fundraising efforts.

- **CHEERLEADERS NEED NEW UNIFORMS**-The St. Helena Girl's Cheer Squad needs new uniforms. The cheerleaders have been using the same uniforms for 21 years, and the twelve members of this year's squad have established a GoFundMe page for that purpose. The cheerleaders are in grades 5-8, and they cheer at the boy's varsity basketball games. Please visit the page and support our school cheerleaders. Here is the link:

<https://de.gofund.me/ukabjh2k&rcid=b85ce923b4834c0ca8446fcc14e15433>

Donations can also be brought to the Rectory.

- **Box tops for Education.** Please continue to save your Boxtops for Education. Please see the website for qualifying products. Just drop them in the collection basket. [www.boxtops4education](http://www.boxtops4education.com)



ANUNCIOS EN ESPANOL

- **FREE ENGLISH CLASSES FOR SPANISH SPEAKERS**-¡DESEA SER MÁS!... Aprenda inglés gratis... con CLASES DE INGLÉS – curso básico impartido por un profesor de la Universidad de Nueva York (CUNY) - **los VIERNES de 7:30pm a 9:00pm en el Salón Parroquial de la Iglesia de Santa María** (2352 Saint Raymond's Avenue Bronx NY 10462). Las clases son gratuitas pero tú tendrás que comprar tus propios libros. Las clases comienzan los viernes el 5 de febrero de 2016. ¡No te quedes atras... aprenda inglés y progrésa!
- **BENDICIÓN DE LAS CANDELAS**-Tradicionalmente el 2 de febrero, en la fiesta de la Presentación de Nuestro Señor, conocida anteriormente como de la Candelaria, el sacerdote bendice las velas antes de la Misa. Estas son utilizadas con propósito litúrgico, tanto en la Iglesia como en el hogar. La bendición se realizará en dos misas de la semana: el miércoles 3 a las 7 pm y el domingo 7 en la misa de 12 pm. Se hará también la bendición de las imágenes de Niño Jesús.
- **BENDICIÓN DE LAS GARGANTAS**-Se hará el miércoles 3 de febrero a las 7 pm. en nuestra celebración de los Miércoles de la Misericordia.
- **EL CARDENAL TE LLAMA**-La Iglesia Católica sirve a millones de personas en todo el mundo y en nuestra ciudad a través de muchos ministerios y obras de caridad. En particular, durante este año de la Misericordia, estamos llamados a ayudarnos unos a otros y ser misericordiosos como Jesús lo es con nosotros. Es sólo con tu ayuda que el Cardenal puede hacer estas obras. Nuestra parroquia está

llamada a entregar para estos ministerios la suma de \$36.000. Puedes hacer donaciones por internet a: www.cardinalsappeal.org.

- **CAMPAÑA PARA ALIMENTAR AL VECINO**-Debido a la nieve se ha decidido extender la campaña de traer alimentos para alimentar aquellos que no tienen, hasta el 7 de febrero. Puedes traerlos y dejarlos en cualquiera de las cajas que hay en la escuela y en la entrada de la Iglesia. Todo lo que se recoja se entregará al Soup Kitchen de St. Anthony.
- **NECESITAS DE UN ABRIGO PARA EL INVIERNO?**-El 1 y 2 de febrero se distribuirán gratuitamente abrigos "nuevos o ligeramente usados" para un miembro de la familia. Puedes ir a SUNY, 2901 White Plains Rd. Bronx. Se distribuirán en la medida que la gente llegue por ellos. Para más información: 718-547-1001.
- **MAMOGRAMA GRATIS**-La Fundación Americo-Italiana de Cáncer patrocina un programa gratuito para mujeres mayores de 40 años. Se realizará el 13 de marzo de 9 am a 4.30 pm en el parqueadero de Sta. Helena. Debes residir en NY y no haberse hecho el examen en los últimos doce meses. Quienes tengan seguro no tienen que pagar copago y quienes no tienen seguro están cubiertas por un programa de ayuda. El personal que hace el examen es bilingüe. Las registraciones para este examen se aceptan hasta el 20 de febrero.
- **OPEN HOUSE EN LA ESCUELA DE SANTA HELENA**
Se realizará el sábado 30 de enero de 11 am a 1 pm. Todos los martes de febrero, de 3 pm a 5 pm, aquellos padres interesados tendrán la posibilidad de conocer las instalaciones de la escuela. La mejor inversión es educar a sus hijos en una Escuela Católica. Allí se les enseñan los valores cristianos de vida que no reciben en otro lugar. Más del 98% de los jóvenes que se gradúan de una Escuela Católica acceden a educación superior.
- **ACTIVIDADES DE LAS ESCUELAS CATÓLICAS EN ESTA SEMANA**-Del 31 de enero al 5 de febrero se tendrán las siguientes actividades en nuestra escuela: Lunes: Buddy day. Martes: Clases de olímpicos. Miércoles: Bendición de las gargantas para todos. Jueves: Confesiones: Corey Rich, quien perteneció a los "Harlem Globetrotters", dará una charla a los jóvenes de 9.30 a 10 am. Todos están invitados.
- **JUBILEO DE LA MISERICORDIA**-Recordamos que la celebración del Jubileo, anunciado por el Papa Francisco el 8 de diciembre, es tiempo de sanación, de ayuda y de perdón. Celebra con nosotros cada miércoles "M&M, Miércoles de la Misericordia" de 7 pm a 8.30 pm. Tenemos adoración al Santísimo, Coronilla de la Misericordia cantada y la celebración de la Eucaristía. ¡Descubramos juntos los tesoros de la Misericordia!

BUEN DIA, HERMANOS:

El tiempo vuela! Esta es una expresión popular que se cumple día a día. Hoy se termina el primer mes del año 2016 y rápidamente nos acercamos al inicio de la Cuaresma. Esto significa que cada día que vivimos es importante, cada día marca el ritmo de nuestra formación como seres humanos. Con frecuencia el ritmo del día es ignorado precisamente por ser 'cotidiano'. O sea, nos podemos *acostumbrar* a ver pasar los días. La **rutina** es el gran enemigo de las relaciones y del crecimiento personal y espiritual. En realidad, cada día está cargado de gracia y de posibilidades de crecimiento. Por eso cada día pertenece al **presente**. El **presente** no es sólo el tiempo verbal que indica "que la acción del verbo se realiza en el mismo momento en que se emite el mensaje", sino es también un regalo o cosa que se da voluntariamente. De allí podemos deducir que el **presente**, o sea, cada día de nuestra vida,

es un regalo que Dios nos da para que desde allí crezcamos en todas las dimensiones de nuestra existencia. Dios nos da el regalo y nosotros estamos llamados a dar una respuesta en la forma en que utilizamos ése regalo. Cuando una persona se hace *consciente* de su presente y lo conecta con la *permanente presencia* de Dios en su vida, comienza a descubrir lo que debe permanecer en el centro, lo que armoniza, lo que hace de sí un mejor ser humano. Comienza progresivamente a rechazar aquello que no trae armonía, aquellas actitudes o hábitos que no nos dejan crecer como seres humanos. Poco a poco la persona descubre que es importante no descuidarse en ningún momento. El ritmo diario se expresa en *ritmos cotidianos*. Es importante la organización de un horario del día, esto nos da cierta organización, pero esto sólo no es suficiente. Nuestro día está lleno de gestos, modos, actitudes... cada una de ellas por separado parecen muy pequeñas; sin embargo, ellas articulan el vivir cotidiano. Desde la mañana, cuando uno se despierta y, por ejemplo, hace la señal de la cruz para recibir a Dios y vivir ese día en su nombre, hasta la noche, cuando se pone de nuevo en las manos de Dios el día que se está terminando. Esos gestos expresan la certeza de que hay un Dios que cada día nos llama, pero debemos estar atentos para *descubrir* esa llamada a la cual estamos llamados a responder con prontitud. Por ejemplo, levantándonos a la hora adecuada, sin la pereza ni la indolencia de quien no se siente llamado ni amado por nadie, ni tiene nada nuevo que descubrir. Todos estos 'rituales' dan tono a la jornada.

Estos rituales no sólo expresan el ritmo, sino también, a través de él, expresan lo que la persona ama y cree y el empeño que la persona pone en seguir amándolo y creyendo. Por ejemplo, el ritual de darle un abrazo a la esposa al despedirse, o de ella darle la bendición a los hijos al llevarlos al colegio, todos estos rituales expresan aquello que amamos y en lo que creemos. Son o se convierten en costumbres, pero ayudan a mantener vivo y a renovar el impulso de la decisión inicial; son por tanto **buenas costumbres**. Así como hacemos estos rituales en forma personal para manifestar nuestra expresión de amor y de perseverancia en la relación, también los gestos de la comunidad son importantes. Por ejemplo, hacer el esfuerzo de cenar juntos y compartir un poco sobre lo que sucede en nuestras vidas. Hoy día hay que *hacer este esfuerzo* porque, como lo sabemos, hay muchas fuerzas que nos empujan a vivir en forma individual, inclusive bajo el mismo techo. Otro ejemplo de buena costumbre es el de la participación en la Eucaristía. No se trata sólo de participar para 'cumplir' con Dios o con la comunidad. En ese ritual el creyente expresa la libertad de su fe, por eso lo considera "**tiempo de calidad**". Asistir a la Eucaristía dominical no es un tiempo cualquiera, lleno de distracciones e interferencias, somnoliento y cansado. No, la Eucaristía para el creyente es un tiempo íntegro y adecuado para orar sin prisa y sin el corazón o la mente puestos en otras cosas. Es la decisión personal de tener un tiempo para Dios, para estar a solas con Él, aunque se encuentre celebrando en medio de la comunidad. Es el deseo de acoger la Palabra de Vida como la única verdadera, para que encuentre su morada en un corazón puro, no ocupado ya por otras palabras. Estos ritos o costumbres son importantes porque, aunque parezcan repetitivos, ayudan a penetrar en el sentido vital de la relación. El ritual nos ayuda a recordar que la vida es digna de ser vivida, nos ayuda a expresar nuestra libertad humana y ayuda a descubrir y mantener la identidad original. Los rituales nos ayudan a poner orden a la vida y une a las personas entre sí. En cambio, la ausencia de rituales conduce a la improvisación salvaje, a la pérdida de atención a lo que es valioso. A largo plazo, la ausencia de estas **buenas costumbres** nos lleva a la pérdida de protagonismo en la vida. Ella se convierte el algo que simplemente va sucediendo, que va pasando al vaivén de los acontecimientos, en donde la persona está pero sin estar. Sólo se deja llevar y así se deja morir. No estamos llamados a vivir de esa manera. Dios quiere que seamos **protagonistas** de nuestra propia existencia, unos protagonistas que aprecian el regalo de la vida, que saben que la vida es preciosa porque es dada por Dios y que Él nos dió ese regalo tan grande, no para que nos quedemos encerrados en él, sino para compartirlo con todos los demás, comenzando por aquellos cercanos. Estamos llamados a ser **conscientes** de la vida que recibimos *cada día* para dar de esa vida a otros. Así nos alimentamos mutuamente en el peregrinaje sobre esta tierra que nos lleva a la Tierra Prometida. *P. Nelson*

Mass Intentions

SUNDAY, January 31, 2016-Fourth Sunday in Ordinary Time
7:30 For the Safety of Our Country
9:00 Divine Justice for the Murder of 3 Sons and the Homelessness of their Parents Our Parishioners
10:30 Eileen Mitchell Our Parishioners
12:00 Para el niño Jesus in Thanksgiving-Familia Naranjo
1:30 In Thanksgiving for Favors
5:00 Adolfo Guimil Torres
MONDAY, February 1, 2016-Feast of St. Bridget
6:50 In Thanksgiving for Favors
8:30 Catherine Warneke
12:15 Divine Justice for the Kidnapping, Extortion and Torture of Those Families who Cannot Afford the Extortion Fee
7:30 Laura Santiago
TUESDAY, February 2, 2016-The Presentation of the Lord
6:50 Maria and Angelo Belusci
8:30 Catherine Carolan
12:15 Bruno Milone
WEDNESDAY, February 3, 2016-Feast of St. Blaise
6:50 In Thanksgiving for Favors
8:30 In Thanksgiving for Favors
12:15 Michael Guido
7:30 Intentions of Gracia Galicia and Katya Cruz (Birthday)
THURSDAY, February 4, 2016-Feast of St. Joan of Valois
6:50 Divine Justice for the Kidnapping, Extortion and Torture of Those Families who Cannot Afford the Extortion Fee
8:30 George Gromann
12:15 Tri-Monthly Memorial Mass
FRIDAY, February 5, 2016-Feast of St. Agatha
6:50 Bridget Early
8:30 In Thanksgiving for Favors
12:15 Luz Delia Tosca
SATURDAY, February 6, 2016-Feast of St. Paul Miki and Companions
6:50 Intentions of Daniel (for Good Health)
8:30 Bridget and Pat Joe Early
12:15 Francisco Yagual (Anniversary-death)
5:30 Souls in Purgatory
SUNDAY, February 7, 2016-Fifth Sunday in Ordinary Time
7:30 Alfredo Diaz
9:00 In Thanksgiving for Favors
10:30 Dominico Cuzzi Derek Kennedy
12:00 Daysy y Jonathan Huerta Souls in Purgatory
1:30 Divine Justice for the Massive Assassinations of Innocent People in San Salvador!
5:00 Parishioners of St. Helena

Readings for the Week of January 31, 2016

Sunday: Jer 1:4-5, 17-19/Ps 71:1-6, 15-17/1 Cor 12:31--13:13 or 13:4-13/Lk 4:21-30

Monday: 2 Sm 15:13-14, 30; 16:5-13/Ps 3:2-7/Mk 5:1-20

Tuesday: Mal 3:1-4/Ps 24:7-10/Heb 2:14-18/Lk 2:22-40 or 2:22-32

Wednesday: 2 Sm 24:2, 9-17/Ps 32:1-2, 5-7/Mk 6:1-6

Thursday: 1 Kgs 2:1-4, 10-12/1 Chr 29:10-12/Mk 6:7-13

Friday: Sir 47:2-11/Ps 18:31, 47, 50-51/Mk 6:14-29

Saturday: 1 Kgs 3:4-13/Ps 119:9-14/Mk 6:30-34

Next Sunday: Is 6:1-2a, 3-8/Ps 138:1-5, 7-8/1 Cor 15:1-11 or 15:3-8, 11/Lk 5:1-11