

The Piarist Fathers



Pastor

Rev. David Powers Sch.P.

Parochial Vicars

Rev. Nelson Henao Sch.P.

Rev. Richard Wyzykiewicz Sch.P.

Parish Staff

Deacon

Valentin Acabeo

Parish Secretary

Mrs. Rosemarie Ortiz

Business Manager

Anne Kathy Rice

Facilities Manager

Lillian Nazario

Music Director

Mr. Daniel Ambe

Musicians

Mr. Jim Donaldson

Mr. Alex Henriquez

January-February 2019

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

<http://www.sthelenaelementary.org>

Early Childhood (3Yr Olds & Pre-K for All)

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

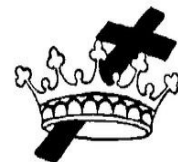
Email: sthelenarc@yahoo.com

Alumni: sthelenasalumni@yahoo.com

GOD'S WORD SPEAKS TO US EVERY DAY



saint Helena parish



Bronx, NY

Mass Schedule (Horario de Misas)

Saturday: 5:30 PM

Sunday: AM

7:30

9:00

10:30 (Family)

PM

12:00 (Spanish)

1:30

5:00

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

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

Morning Prayer—Daily 8:30AM

Spanish Mass: Sunday, 12:00 Noon

Holy Days — Evenings Before—7:00PM

Wednesday —7:00 PM (Spanish)

Monday 7:00PM (every first Monday of the month in Spanish) Primeros lunes de mes

Confessions: Saturday — 4 to 5:30

Sick Or Emergency Calls:

Call the Rectory at 892-3232

Devotions:

- Circulo De Oracion: lunes, 7 a 9:00PM
- Miraculous Medal Novena
Monday after 12:15 PM Mass
- Exposición del Santísimo y Coronilla de la Divina Misericordia: miércoles, 7PM
- Eucharistic Adoration
Thursday between the 8:30 & 12:15 Masses
- Sacred Heart Novena: Thursday, Noon
- English Bible Study: Tuesday, 7:30PM
- Spanish Bible Study: Tuesday, 7:00PM
- Rosary: Wednesday, 1:00PM

Baptisms: Arrangements must be made at the Rectory for Baptismal Class. Bring a copy of the child's Birth Certificate and Godparent documents.

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 the Rectory.



Handicapped Accessible

Epiphany Continues The Wedding Feast of Cana

Remember that the second most important event celebrated during the original Feast of Epiphany is the first public miracle of Jesus as recorded only in John's Gospel. There is no way to know for certain why Jesus chose a wedding in Cana to perform his first miracle. And just whose wedding was it? Some Jewish historians as well as Sts. Bede and Thomas Aquinas speculate that the event in Cana may have been the disciple John's wedding, and this is one reason Jesus and some other disciples were invited. John's mother, Salome, was likely a sister of Jesus' mother, Mary. This would make Jesus and John first cousins. Therefore, Jesus was there with extended family and close friends. Others believe it was the wedding of St. Simeon, the son of Clopas, who was also a cousin of Jesus and would later become the second Bishop of Jerusalem. The church historian Nicephorus thinks that the bridegroom at this marriage was the Apostle Simon, who was the son of Cleophas (the brother of St. Joseph) and was surnamed the Canaanite from Cana. **Nicephorus adds that the place where the marriage was celebrated was adorned by a famous church built there by St. Helena.** As soon as Simon had seen this miracle of Christ at his wedding, he bade farewell to his bride and the world, and followed Him. This was the reason why Christ came to this wedding; and by coming, indeed, honored marriage; but by calling Simon to Himself, He showed that celibacy and the apostolate were better than marriage.



In those days, family honor was of vital importance. Weddings usually lasted for seven days, during which time food and wine supplied by the bride and groom's families flowed freely. To run out of either implied a thoughtless or impoverished host. Running out of wine would bring dishonor upon the family name. As a personal favor, Mary turned to her son for help. Her family was about to be shamed in the community, and she suspected that her son could do something about it. Although he had never performed a miracle in public, it was time for the first miracle of Jesus at Cana. The Latin word 'miraculum' means something that causes wonder, and within the Gospel of John, this story functions in a theological and even allegorical manner because it is the "first" of seven signs.

Nearby were six stone jars filled with water used for ceremonial washing – a religious ritual related to purification. Jews cleansed their hands, cups, and vessels with water before meals. Each large pot held from 20 to 30 gallons. Jesus told the servants to fill the jars with water. He ordered them to draw some out and take it to the steward of the banquet, who was in charge of food and drink. The master steward was unaware that Jesus turned the water in the jars into wine. It is interesting that the quality of wine Jesus supplied was superior to anything that had been served to that point in the celebration. The quality of the wine stunned the host. He took the bride and groom aside and complimented them. Most couples served the best wine first, he said, then brought out cheaper wine after the guests had too much to drink and would not notice. "You have saved the best till now," he told them.

The story is probably part of an earlier written narrative that scholars call the "Signs Source," now embedded in the Gospel of John much like the Q source is embedded in Matthew and Luke. Many scholars consider the Signs Source to be our most primitive gospel narrative, earlier than, and independent from, the Gospel of Mark. The "Signs Source," was originally written to promote the simple affirmation that Jesus was the Messiah, the anointed King of the line of David, and to explain how his death was part of the plan of God. This narrative source is written in a completely different style from the later material now in John's gospel. It moves along from scene to scene with vivid details and in a gripping narrative flow.

Of course, the fact that this was the first miracle Jesus performed is noteworthy. That being said, there are some small details that

still hold quite some importance. While it may seem insignificant, there is crucial symbolism in this first miracle of Jesus at Cana. It was not a coincidence that the water Jesus transformed came from stone jars used for ceremonial washing. The water signified the Jewish system of purification, and Jesus replaced it with pure wine. According to many scholars, this wine represented the spotless blood of Jesus that would later wash away our sins. Also, Jesus' creation of wine may be significant, prophetically. The Prophet Jeremiah had foretold that in the Messianic age "they will rejoice in the bounty of the LORD—the grain, the new wine . . ." (Jeremiah 31:12). The Prophet Amos said that Israel "will plant vineyards and drink their wine" (Amos 9:14). The association of the Messiah with a time of plenty—including freely flowing wine—might make the first miracle of Jesus at Cana all the more meaningful to the Jewish audience.

In addition, when we compare what Christ and Moses each did with water, Jesus' miracle shows the contrast between law and grace. Moses changes water to blood, and Christ changes it into wine. Earlier, the apostle John writes, "For the law was given through Moses, [and] grace and truth came through Jesus Christ." Moses' turning of water into blood suggests judgment, while Jesus' turning of water into wine implies generosity and joy. This miracle demonstrates at the earliest possible time that Christ's ministry would be one of grace and truth, as an extension and complement of the Law and the Prophets. Jesus had come to fulfill God's law, that is, to teach it and live it as an example of how to apply it to everyday life.

Finally, just where was Cana located? About five miles northeast of Nazareth is the Arab town of Kafr Kanna, the traditional site for the first miracle of Jesus at Cana. The Roman Catholic Church has identified this town as Cana since about the 8th century. There's another location about five and a half miles further north, Khirbet Kana, which has been treated as an additional candidate for Cana since the Middle Ages. However, recently, a third, and possibly most compelling site has been uncovered, Kerem a-Ras. The archaeological ruins here date to the Early and Late Roman periods. They reveal a village that is Jewish in nature just outside the traditional site of Kfar Kanna. Based on an examination of the archaeological ruins, the historical sources, and the pilgrim traditions, it is quite likely that Kerem a-Ras of the Early Roman period is "Cana in Galilee." The neighborhood there in Kfar Kanna was founded in the Late Roman period against the backdrop of the split that occurred between the Jews and the early Jewish-Christians.

Why The Holy Spirit Came in the Bodily Form of a Dove

When Jesus was being baptized and came up out of the water, "the Holy Spirit came to rest on him in the form of a dove" (Luke 3:22). It goes on to tell us that: "A voice came from heaven. It said, 'You are my Son, and I love you. I am very pleased with you.'"

Why a dove? We learn from other areas in the Bible that the Holy Spirit doesn't have a body. Because of this, the Holy Spirit took on the form of something people could see. Here we learn that the Holy Spirit descended upon Jesus in bodily form. The Greek word for "form" is "eidos" meaning "the external or outward appearance, form figure, shape, form, or kind". The word "bodily" comes from the Greek word "somatikos" meaning "corporeal, pertaining to the body, having a bodily form or nature." The Spirit of God, the Third Person of the Trinity, can appear or manifest Himself in a bodily form, figure, or outward appearance.

A dove often represents peace and purity, so maybe that is why God chose a dove. The Spirit brings peace and purity to people, and all four Gospel accounts refer to the baptism of Jesus by John at the Jordan River. Luke says, "And the Holy Spirit came down in a bodily shape, like a dove on Him." Because the Holy Spirit is just that—spirit—He is not visible to us. On this occasion, however, the Spirit took on a visible appearance and was doubtless seen by the people. The dove is an emblem of purity and harmlessness, and the form of the dove at Jesus' baptism signified that the Spirit with

which Jesus was endowed was one of holiness and innocence.

Another symbol involving the dove comes from the account of the Flood and Noah's ark. When the earth had been covered with water for some time, Noah wanted to check to see if there was dry land anywhere, so he sent out a dove from the ark; the dove came back with an olive branch in her beak. Since that time, the olive branch has been a symbol of peace. Symbolically, the story of Noah's dove tells us that God declared peace with mankind after the Flood had purged the earth of its wickedness. The dove represented His Spirit bringing peace and the good news of the reconciliation of God and man. But it is significant that the Holy Spirit was pictured as a dove at Jesus' baptism, thereby once again symbolizing peace with God.

Now, the Holy Spirit has also taken other forms. At Pentecost, the Holy Spirit assumed the form of "tongues of fire" to signify the miraculous power of the apostles' message and their radically changed lives. However, the Spirit's appearance as the dove at Jesus' baptism symbolizes the gentle Savior bringing peace to mankind through His sacrifice. So, why did the Holy Spirit appear as a dove at Our Savior's baptism in the Jordan, and was it a real animal or only a figment?

In his *Summa* of theology, third book, question 39, articles 6 and 7, St. Thomas Aquinas asks how it was appropriate for the Holy Spirit to have descended on Christ in the form of a dove and whether the dove in which the Holy Spirit appeared was an actual animal. What was the meaning of his appearing thus? According to the Fathers, especially St. Augustine following St. Cyprian, the dove was a symbol of the unity of Christ's members in one church; this is from the Song of Songs: *one is my dove, my beloved*. The Bridegroom of the Canticle mystically signifies Christ, who calls his beloved bride, the Church, with the pet name of "dove." Thus, the grace of charity bestowed in baptism makes us all members of the one Christ in one body, the Church, and is appropriately signified by the descending dove.

The dove is also peace-loving, faithful to its spouse, prolific in offspring, and given to mourning. All of these pertain to the life of the Church on Earth as she awaits her final union with Christ the Bridegroom at the marriage banquet of heaven. Here we see how God "projects" his qualities onto us by making the symbol of us, his members, a symbol of himself, a symbol of true unity in love.

But was this a real animal or only a kind of vision? St. Thomas, after some change of his opinion in the matter, came across a text of St. Augustine in which he teaches that the dove was indeed a real animal and not just a figment. He teaches that since the Holy Spirit is the spirit of truth, it would not be appropriate for him to reveal himself in his personal mission to us by a mere figment or imaginary vision, somewhat deceptively, as if a dream. Thus, he concludes that the dove was a real animal produced by the power of God without any other doves, just as the body of the Savior was formed without human seed in the womb of his Holy Mother. Yet this dove did not become the Holy Spirit but rather was the place where the Spirit showed his presence. The most important point to draw from St. Augustine and St. Thomas is that if God saw fit to place in his inspired word such details, then the loving heart of the believer will gratefully and diligently seek out their meaning. This is the attitude of the great ages of our Faith. Just as the Savior is prefigured as the lamb of sacrifice, so too the Holy Spirit is prefigured in the poor man's dove of sacrifice which brings about peace.

Saint Francis de Sales - January 24

Francis was destined by his father to be a lawyer so that the young man could eventually take his elder's place as a senator from the province of Savoy in France. For this reason, Francis was sent to Padua to study law. After receiving his doctorate, he returned home and, in due time, told his parents he wished to enter the priesthood. His father strongly opposed Francis in this, and only after much patient persuasiveness on the part of the gentle Francis did his father finally consent. Francis was ordained and elected provost of the Diocese of Geneva, then a center for the Calvinists. Francis set out to convert them, especially in the

district of Chablais. By preaching and distributing the little pamphlets he wrote to explain true Catholic doctrine, he had remarkable success.

At 35, he became bishop of Geneva. While administering his diocese he continued to preach, hear confessions, and catechize the children. His gentle character was a great asset in winning souls. He practiced his own axiom, "A spoonful of honey attracts more flies than a barrelful of vinegar." Besides his two well-known books, the *Introduction to the Devout Life* and *A Treatise on the Love of God*, he wrote many pamphlets and carried on a vast correspondence. For his writings, he has been named patron of the Catholic Press. His writings, filled with his characteristic gentle spirit, are addressed to lay people. He wants to make them understand that they too are called to be saints. As he wrote in *The Introduction to the Devout Life*: "It is an error, or rather a heresy, to say devotion is incompatible with the life of a soldier, a tradesman, a prince, or a married woman.... It has happened that many have lost perfection in the desert who had preserved it in the world."

He died in 1622 at the age of 55. Yet, in spite of his busy and comparatively short life, he had time to collaborate with another saint, Jane Frances de Chantal, in the work of establishing the Sisters of the Visitation. These women were to practice the virtues exemplified in Mary's visit to Elizabeth: humility, piety, and mutual charity. They at first engaged to a limited degree in works of mercy for the poor and the sick. Today, while some communities conduct schools, others live a strictly contemplative life.

Je ne connais que l'amour

En poursuivant les catéchèses sur le Notre Père, nous partons aujourd'hui de l'observation selon laquelle, dans le Nouveau Testament, la prière semble vouloir arriver à l'essentiel, jusqu'à se concentrer en un seul mot : Abba, Père. Nous avons entendu ce qu'écrivait saint Paul dans la Lettre aux Romains : « Vous n'avez pas reçu un esprit qui fait de vous des esclaves et vous ramène à la peur ; mais vous avez reçu un Esprit qui fait de vous des fils ; et c'est en lui que nous crions "Abba !" », c'est-à-dire : Père ! » (8,15). Et aux Galates, l'apôtre dit : « Et voici la preuve que vous êtes des fils : Dieu a envoyé l'Esprit de son Fils dans nos cœurs, et cet Esprit crie "Abba !" », c'est-à-dire : Père ! » (Ga 4,6). La même invocation, dans laquelle se condense toute la nouveauté de l'Évangile, revient deux fois. Après avoir connu Jésus et écouté sa prédication, le chrétien ne considère plus Dieu comme un tyran à craindre, il n'a plus peur de lui mais il sent éclore en son cœur la confiance en lui : il peut parler avec le Créateur en l'appelant « Père ». L'expression est tellement importante pour les chrétiens qu'elle a souvent été conservée intacte dans sa forme originelle : « Abba ».

Dans le Nouveau Testament, il est rare que les expressions araméennes ne soient pas traduites en grec. Nous devons imaginer que la voix de Jésus lui-même est restée comme « enregistrée » dans ces mots araméens : ils ont respecté l'idiome de Jésus. Dans le premier mot du Notre Père, nous trouvons tout de suite la nouveauté radicale de la prière chrétienne. Il ne s'agit pas seulement d'utiliser un symbole – dans ce cas, la figure du père – à lier au mystère de Dieu ; il s'agit en fait d'avoir, pour ainsi dire, tout le monde de Jésus transvasé dans notre cœur. Si nous effectuons cette opération, nous pouvons prier en vérité le Notre Père. Dire « Abba » est quelque chose de beaucoup plus intime et plus émouvant que d'appeler simplement Dieu « Père ». Voilà pourquoi il a été parfois proposé de traduire ce mot araméen originel « Abba » par « Papa ». Au lieu de dire « Notre Père », dire « Papa ». Nous continuons de dire « Notre Père » mais, avec le cœur, nous sommes invités à dire « Papa », à avoir avec Dieu la même relation que celle d'un enfant avec son papa, qui dit « Papa ». En effet, ces expressions évoquent l'affection, elles évoquent la chaleur, quelque chose qui nous projette dans le contexte de l'âge de l'enfance : l'image d'un enfant complètement enveloppé par l'étreinte d'un père qui éprouve pour lui une infinie tendresse. Et c'est pourquoi, chers frères et sœurs, pour bien prier, il faut arriver à avoir un cœur d'enfant. Pas un cœur suffisant : on ne peut pas bien prier comme cela. Comme un enfant dans les bras de son père, de son papa.

Mais ce sont certainement les Évangiles qui nous introduisent le mieux au sens de ce mot. Que signifie ce mot pour Jésus ? Le Notre Père prend un sens et une couleur si nous apprenons à le prier après avoir lu, par exemple, la parabole du père miséricordieux, au chapitre 15 de Luc (cf. Lc 15,11-32). Imaginons cette prière prononcée par le fils prodigue, après qu'il a fait l'expérience de l'étreinte de son père qui l'avait longtemps attendu, un père qui ne se souvient pas des paroles offensives qu'il lui avait adressées, un père qui maintenant lui fait simplement comprendre combien il lui a manqué. Nous découvrons alors comment ces paroles prennent vie, prennent force. Et nous nous demandons : est-il possible que toi, o Dieu, tu ne connaisses que l'amour ? Tu ne connais pas la haine ? Non, répondrait Dieu, je ne connais que l'amour. Où est en toi la vengeance, l'exigence de la justice, la colère à cause de ton honneur blessé ? Et Dieu répondrait : Je ne connais que l'amour. (à poursuivre)

Commissioning of New Ministers

Last weekend, we commissioned parishioners at both the 10:30AM and NOON Masses to perform the Worship Ministries of Lectors & Lectores, Extraordinary Ministers of Holy Communion & Ministerios de Eucaristia, and Ushers & Ujieres. Congratulations to the following:

Lector & Lectores

Daniel Bahora
Yudy Hayde
Cecilia Iniya
Adriana Martinez
Ailen Pena
Dana Rivera
Jennie Salgado
Bellamar Vazquez

Ushers & Ujieres

Humberta Ayala
Pablo Cabanas
Raymond Concepcion
Gabriela Flores
Julio Garcia
Vincent Hannwacker
Efrain Hernandez

Extra Ordinary Ministers of Holy Communion & Ministerios de Eucaristia

Lauren Bayne
Iris Carraquillo
Lina G. Fannon
Nadia Gonzalez
Vincent Hannwacker

Efrain Hernandez
Nelsido Hidalgo
Pastora Hidalgo
Marie Sheehan
Elba Vega

Annette Wharff

Martin Luther King Jr. Would Have Turned 90 This Year

Martin Luther King Jr. was born on January 15, 1929. He was an American Baptist minister and activist who became the most visible spokesperson and leader in the civil rights movement from 1954 until his death in 1968. This year, his birthday is observed on Monday, January 21.

Born in Atlanta, King is best known for advancing civil rights through nonviolence and civil disobedience. He led the 1955 Montgomery bus boycott and in 1957 became the first president of the Southern Christian Leadership Conference and helped organize the nonviolent 1963 protests in Birmingham, Alabama. He also helped organize the 1963 March on Washington, where he delivered his famous "I Have a Dream" speech. On October 14, 1964, King won the Nobel Peace Prize. In 1968, King was planning a national occupation of Washington, D.C., to be called the Poor People's Campaign, when he was assassinated on April 4 in Memphis.

There is a new collection of prayers by Martin Luther King Jr., *Thou, Dear God: Prayers that Open Hearts and Spirits* that encourages us on our personal journey so we might be, like Dr. King, people of prayer, peace, justice, and nonviolence. His prayers resound with a cry for strength to carry on the work of peace and justice; for courage to be nonviolent, come what may;



for blessings on the movements for civil rights, justice and peace; for healing for the oppressed and the oppressors; and for the coming of God's reign of peace, love and nonviolence here and now. May all our prayers for peace with justice be answered. Here is one prayer from that collection:

"Thou Eternal God, out of whose absolute power and infinite intelligence the whole universe has come into being, we humbly confess that we have not loved thee with our hearts, souls, and minds, and we have not loved our neighbors as Christ loved us. We have all too often lived by our own selfish impulses rather than by the life of sacrificial love as revealed by Christ. We often give in order to receive. We love our friends and hate our enemies. We go the first mile but dare not travel the second. We forgive but dare not forget. And so as we look within ourselves, we are confronted with the appalling fact that the history of our lives is the history of an eternal revolt against you. But thou, O God, have mercy upon us. Forgive us for what we could have been but failed to be. Give us the intelligence to know your will. Give us the courage to do your will. Give us the devotion to love your will. In the name and spirit of Jesus, we pray. Amen."

U.S. House Votes to REPEAL Pro-life Policy

This policy, which has been praised by the US bishops, prevented the federal government from funding pro-abortion organizations abroad. However, provision repealing the policy was snuck into the Consolidated Appropriations Act of 2019, which has passed the House in a 241-190 vote.

The Week of Prayer for Christian Unity 2019

This year's theme finds its origins in Deuteronomy. "Justice, Only Justice, You Shall Pursue" (cf. Deuteronomy 16:20) was chosen for its powerful message of promoting truth, equality and unity. Congregations and parishes all over the world exchange preachers or arrange special ecumenical celebrations and prayer services. The traditional period in the northern hemisphere for the Week of Prayer for Christian Unity is **January 18 to 25**. Those dates were proposed in 1908 by Servant of God, Fr. Paul Wattson, founder of the Society of the Atonement, to cover the original days of the Feasts of the Chair of St. Peter (January 18) and the Conversion of St. Paul (January 25), and therefore have a symbolic significance.

This Weekend's Second Collection goes to support St. Helena School. Your support is vital in maintaining the educational mission of our school. We have just received the ECERS-R Class Report for our Pre-School program, and our students scored well above the city average.

Next Weekend's Second Collection is to help defray the cost of our envelope system.

PARISH ANNOUNCEMENTS

- **50/50**-You cannot win unless you enter. Special pink envelopes are available at the two Church entrances or in your packet. The January winner will be picked on **Mon., Jan. 28**.
- **ENGLISH FAMILY SESSION** will take place today **Sunday, January 20 at 11:30AM** in the cafeteria.
- **SPANISH CHARISMATIC PRAYER GROUP** meets every **Monday from 7-9PM** in the Church.

OFFERING ENVELOPES

Sunday, January 13

\$4,838.20

Our weekly budget, (Nuestro presupuesto semanal es) \$4,423.00. This week, we replaced a pump in the green building, and we are doing some other important upgrades. Thank you all for your generosity and support and for all that you do for St. Helena's. Gracias a todos por su generosidad y por todo lo que hacen por esta Iglesia de St. Helena. Nosotros estamos haciendo reparaciones en la escuela y la iglesia; por favor, considere aumentar su oferta para ayudar y apoyar estas mejoras.

- **ENGLISH CHARISMATIC PRAYER GROUP** meets every **Saturday** from **1PM to 3PM**, in the Green Building.
- **ENGLISH BIBLE STUDY CLASS**-The Book of Exodus is our new study which continues **Tuesday, January 22** at **1PM** or **7:30PM** and **Sunday, January 27** at **11:30AM** in the Green Building. We will study chapters 5 & 6.
- **PRAYER VIGIL FOR LIFE**-It is more important than ever to gather in prayer on **Tuesday, January 22**, for a Holy Hour from **6:30-7:30PM** followed by **Mass** at **7:30PM** here at St. Helena while we continue to fight for life on the 46th Anniversary of Roe v. Wade. This year the NY Legislature has promised to sign into law the Reproductive Health Act on this day, January 22nd, making late-term abortion legal in NY, among many other devastating provisions. During the Holy Hour, we will pray the Rosary for Life. Please join us.
- **DO YOU LIKE WORKING WITH YOUTH?**-We are looking for volunteers to help with an exciting new youth project. See Br. Jorge or come to the rectory for more info.
- **YOUTH GROUP** every **Friday** from **7-8:30PM** in the gym.
- **2019 MASS BOOK**-Come in now if you want very specific Mass dates and times.
- **RELIGIOUS ARTICLES ROOM** is open every **Sunday** from **8AM to 1:30PM**. New items have arrived.
- **NEXT BAPTISM PREP CLASSES** will be held at **7PM** on **Thursday, January 24** in **English** and **January 31** in **Spanish**. Arrangements must be made at the Rectory to take the Baptismal Class. Please bring a copy of the child's birth certificate as well as either a letter of suitability for the godparents from their local pastor **or** a copy of the godparent's Confirmation Certificate, **or** if a godparent is married, bring a copy of their Catholic Marriage Certificate. These must all be brought to the class.
- **ALTAR SERVER** meetings will again start on **Saturday, January 26** at **4PM** in the rectory. If anyone wishes to be an Altar Server, please attend this meeting.
- **BEREAVEMENT GROUP**-Are you mourning the loss of a loved one? A new five-week Bereavement Group will be starting on **Saturday, March 2** and will run every Saturday in March at **11AM** in the Green Building. The group will meet in both English and Spanish. Please register for the group by calling the rectory at **718-892-3232**.
- **2019 CARDINAL'S APPEAL** initial solicitation letters have been mailed from the Archdiocese.
- **AA BIG BOOK STUDY** meets every **Sat., 7-8:30PM** in the green building. New members are always welcome.
- **CO-DEPENDENTS ANONYMOUS (CODA)** meets every **Monday** from **7-8:30PM** in the rectory meeting room.



SCHOOL ANNOUNCEMENTS

St. Helena Open House will take place on **Saturday, January 26** from **11AM-1PM**. Invite a friend or neighbor to attend. Limited Scholarships are available.

Catholic School Week Activities

Monday, Jan. 28-8:30AM Mass and Class Buddy Day
Tuesday, Jan. 29-School Carnival and Mix-Match Day
Wednesday, Jan. 30-Our Parents Open House from **8:15 to 9AM** and Class Olympics in the morning
Thursday, Jan. 31-Science Fair in the Cafeteria and Confessions
Friday, Feb. 1-First Friday Mass at **8:30AM** and Blessing of Throats and Dress for Success

Hernandez Hits 100

St. Helena Varsity Center Justin Hernandez became the third Horseman to break the 100 season-point mark. The Horsemen defeated Xavier 48-40 in what was for almost the entire game a very close contest. Even more exciting, the JV Horsemen came from behind to narrowly edge out Xavier 31-30.

Hernandez was the only Horseman to score in double digits and in all four quarters, sinking six 2's and four free throws to give him a team-high 16 points. Hernandez now has 104 season points. It was a very exciting game with both teams starting strong. The Horsemen led 15-13 at the quarter, while Xavier led 22-24 at the half. For most of the game, four or fewer points separated the two teams. In the final quarter, Xavier kept intentionally fouling the Horsemen, hoping to get possession of the ball. The Horsemen, in turn, kept sinking the free throws and rebounding the ball, which is what accounted for the eight-point difference in the final score.

Khail Black had two 2's and a three for 7 points, while Kevin Vasquez hit two of the 5 Horsemen 3's for six points. Kyle Austin hit two 2's and two free throws for his six points. Eric Codero had a three and two free throws for 5 points. The team's leading scorer, William Manning, got into foul trouble very early in the second quarter, having scored four points. He sat out most of the second and all of the third quarter and only returned for the last half of the final quarter, but he played nicely and hung in there to finish the game. Jali Ward also had four points, sinking a three and a free. Both teams had five 3's and each shot 60% from the line, the Horsemen 9 for 15 and Xavier 11 for 19. Andrew Hart was the only other player to score in all four quarters, hitting a game-high 18 points for Xavier, just one basket more than Hernandez.

But it was the JV comeback that had people talking. Xavier started out with a comfortable 4-9 first-quarter lead, which they expanded to 6-18 at the half. But, all it takes is one bad quarter, and they had it in the third quarter sinking only one lone basket the entire quarter, while the Horsemen turned up the heat and charged, trailing by only two, 18-20, at the end of the third quarter. Finally, with 3:50 remaining in the game Sean Du Bose sank one of his two fourth-quarter threes that gave the Horsemen the lead for the very first time in the entire game, 23-22. And they held onto that one point lead for the rest of the quarter, edging it up to 31-30 off of a Maniase Manigar three with 9 seconds remaining in the game.

Chris Williams had a team-high 11 points, and Du Bose was also in double digits with 10. Manigar added 7 points, and Larry German hit a two in the second quarter. Jaylen Faye Velasco rounded out the Horsemen scoring with a free throw in the third. Jeff Rosa was the only player on either team to score in all quarters, and, like Hart, he too had a game-high 18 points. The Horsemen were 6 for 16 from the line, while Xavier went 6 for 10. Congratulations to the Horsemen for two well-played games.

COMMUNITY ANNOUNCEMENTS

- **COMMON SENSE PARENTING**- This archdiocesan program empowers parents and caretakers by exploring effective, practical strategies that teach and encourage positive, respectful behaviors. Sessions blend presentations, videos, and practice exercises. New classes geared towards parents of children ages 6 - 16 began this month! **Wednesday, January 23, 6:30 - 8 p.m.** Cost: \$30 includes book and workbook More upcoming dates (all Wednesdays): **Jan. 23, Feb. 6, Feb. 20, March 6, March 20, April 3, April 10.** For more information, contact Sue DiSisto, **646-794-3191**, or Sr. Cora Lombardo, **914-961-1076**.
- **CLUE ON STAGE** at Archbishop Stepinac HS Theatre Lab, **January 31 and February 1** at **7PM**. Tickets are \$10 for all ages. For more info, call 914-946-4800 X 200.

- **EMMAUS MINISTRY FOR GRIEVING PARENTS RETREAT (SPANISH)**-This support group serves the spiritual needs of Spanish-speaking parents whose children of any age have died, no matter how long ago. **Saturday, February 9, 9:30 a.m. - 7:30PM.** St. John-Visitation Pastoral Center 275 West 230th Street, Bronx .
- **BEATIFICATION OF BLESSED CLELIA MERLONI**, foundress of the Apostles of the Sacred Heart of Jesus who serve at Santa Maria and Sacred Heart parishes, on **Saturday, February 9 at 2PM.** Mass of Thanksgiving celebrated by Cardinal Dolan. RSVP to <https://tinyurl.com/blessedclelia>
- **DAY OF PRAYER AND HEALING**-Have you or someone you know had an abortion? The Sisters of Life are hosting a Day of Prayer and Healing on **Saturday, Feb. 23.** You must register to attend and more details about the event will be given to you then. Call Zoila at **914-720-8235** or Rosemary at **646-552-8093** or Email the following: zoibendecida707@gmail.com.
- **BISHOPS EXPRESS DISMAY AT COURT RULING ENJOINING MORAL AND RELIGIOUS EXEMPTION TO HHS MANDATE**-In response to Monday's federal court ruling from Pennsylvania granting a nationwide injunction barring the broadened moral and religious exemption to the HHS mandate, Cardinal Daniel N. DiNardo, President of the United States Conference of Catholic Bishops (USCCB), issued the following statement: "Yesterday's court ruling freezing these common-sense regulations leaves those with conscientious or religious objections to the HHS mandate out in the cold. In a free

SANTA HELENA "TU LUGAR DE ENCUENTRO" INFORMACION Y EVENTOS

- En. 22 HORA SANTA. Martes, 6.30 - 7.30 pm.** Defensa de la vida. Se rezará el *Rosario de la Vida*.
- En. 26 SERVIDORES DEL ALTAR. Sábado, 4 pm.** Reunión en la rectoría.
- En. 28 50/50.** El próximo ganador se definirá el lunes 28 de enero.
- En. 31 CLASE DE BAUTISMO. Jueves, 7 pm, Iglesia.** Traer los documentos necesarios a la clase: Certificado de nacimiento. Carta del pastor de la parroquia de los padrinos indicando que pueden ser padrinos, o Certificado de Matrimonio de la Iglesia si son casados, o Certificado de Confirmación si son solteros. Información en la rectoría.

Próxima Semana Segunda Colecta: Para ayudar a pagar el costo del sistema de sobres de la parroquia.

ACTIVIDADES EN ESPAÑOL

LUNES	7 - 9 pm	Grupo Carismático de Oración. <i>Misa cada primer lunes</i>
MARTES	7.15-9.15pm	ENCUENTRO CON CRISTO- cafetería
MIERC.	10 am	Grupo Santa Madre Teresa de Calcuta: Visita a pacientes de Rebeke <i>Misa en Rebeke: segundos lunes de mes a las 10.30am</i>
	7 - 9 pm	Coronilla de la Divina Misericordia, <i>Adoración, Eucaristía</i>
VIERNES	7 - 8 pm	Legión de María. Rosario y reunión.
	7 - 8.30 pm	Grupo Juvenil. Edades 12-18. 7-8.30pm
	7.30 - 9 pm	JECAFA. Jesús, Calasanz y la Familia. Grupo de reflexión. Segundos y cuartos viernes. Edificio verde.
SABADO	9.30 am	Grupo Derrumbando Muros y Creando Comunidad. Desayuno y planeación de trabajo. Cafetería.

country, no one should be forced to facilitate or fund things like contraception, sterilization, and abortion-inducing drugs and devices, which go against their core beliefs. We pray that this decision will be appealed and that future courts will respect the free exercise arguments of the Little Sisters of the Poor and so many others who simply seek the freedom to serve their neighbors without the threat of massive government fines hanging over their heads."

- **POPE PRAYS FOR YOUNG PEOPLE TO FOLLOW MARY'S EXAMPLE**-The Pope's prayer intention for January 2019 is "that young people, especially in Latin America, will follow the example of Mary and respond to the call of the Lord to communicate the joy of the Gospel to the world."
- **THE CATHOLIC CULTURE** is a listener-supported podcast. Subscribe to the podcast on Apple Podcasts, Google Podcasts, or your favorite podcast app.
- **ASSISTANCE FOR FAMILIES SEPARATED AT THE BORDER** is now available from Catholic Charities. To make an appointment to discuss your case, you may either call **315-690-4831** or email: ICH@archny.org.
- **NOURISHMENT FOR SENIORS**-Are you a SNAP-eligible senior citizen living in NYC? You may qualify for a **free monthly food package**. For more information, call **917-982-2564** or visit: www.nycommonpantry.org
- **WIC** is now being offered near St. Helena's at the Morris Heights Health Center, 2019 Westchester Ave., Bx. **WIC** services will be available **Mon.-Fri.** from **8:30AM-5PM.**
- **RAIN** Home Attendant Services-**718-829-2131.**

ANUNCIOS EN ESPAÑOL

FORMACION ESPIRITUAL CONTINUA

- **"LA SEMILLA DEL DIA":** Deseas recibir *cada día* la reflexión sobre la *Palabra de Dios* por el P. Nelson? **Inscríbete** al grupo de WhatsApp **"La Semilla del Día"**. Sólo tienes que *enviar un e-mail* a: inelsonh55@yahoo.com, o dejar tu **nombre y número de teléfono** en la rectoría, o puedes llamar a la rectoría (**718-892-3233**) y dejar tu información, diciendo que quieres ser parte de "La Semilla del Día". **Conocer la Palabra de Dios es conocer a Dios.**
- **"LA SEMILLA DE LA SEMANA":** El P. Nelson te invita a leer cada semana su artículo **"La semilla de la semana"** en el boletín de la parroquia. Encontrarás allí la reflexión sobre algún punto importante de la *Palabra de Dios* durante la semana.

LA SEMILLA DE LA SEMANA

Hola querida familia de Santa Helena. Ha concluido ya la primera semana del tiempo ordinario. Siempre una pequeña catequesis al comienzo de cada nuevo tiempo litúrgico es importante. Recordemos que el año litúrgico comenzó el 2 de diciembre del año pasado con el primer domingo de Adviento. Recordemos también que **Adviento** es el comienzo del año para la Iglesia y nos prepara para la primera gran temporada que es la **Navidad**, en donde celebramos el nacimiento de nuestro Salvador, el cumplimiento de la gran promesa de Dios Padre de enviarnos uno que nos perdonaría los pecados y nos mostraría el camino definitivo, el camino hacia la casa del Padre.

El 6 de marzo de este año celebraremos el Miércoles de Ceniza, con el cual se dará inicio a la **Cuaresma** que, como sabemos, es el segundo tiempo de preparación para la segunda temporada fuerte del año, que es la celebración de la **Pascua**. Por lo tanto, los dos *tiempos fuertes de preparación espiritual* que vivimos en el año son Adviento y Cuaresma. Los dos tiempos fuertes del año que celebramos los cristianos y para los cuales nos preparamos de manera consciente, son **Navidad y Pascua**. Vivimos y celebramos con agradecimiento y amor los tiempos en

que Dios viene a nosotros (navidad) y cuando nos enseña nuestro verdadero destino con la resurrección (pascua).

Qué sucede con el resto del año? Con todas aquellas semanas en las que no hay ni preparación (color morado) ni celebración (color blanco)? Pues se llaman “tiempo ordinario”. Como siempre repito, el nombre de “*tiempo ordinario*” no significa tiempo de menor calidad, significa que va en orden, por eso decimos: semana 1, semana 2, etc. Pues bien, estamos en la semana I del tiempo ordinario y el artículo que escribo semanalmente está basado en las lecturas que se han leído durante esa específica semana (lunes a sábado).

Recordemos también que las *ferias* (nombre que se da en la liturgia a los días entre semana) tienen un ciclo de dos años: años pares y años impares. La diferencia se da especialmente en la primera lectura, en donde este año -por ser impar- iniciamos con la Carta a los Hebreos. En los años pares la lectura se inicia con el Primer Libro de Samuel. Mientras tanto en los evangelios que se leen la dinámica de cada año es la misma: se inicia leyendo el Evangelio de San Marcos, después el Evangelio de San Mateo y finalmente el Evangelio de San Lucas. Por lo anterior, en esta semana ya hemos comenzado la lectura de la *Carta a los Hebreos y del Evangelio de San Marcos*.

Y qué nos ha traído la liturgia de la Palabra en esta primera semana del tiempo ordinario? Creo que se nos han entregado fundamentos sólidos para la vivencia de nuestra fe durante el año. En la Carta a Los Hebreos desde el comienzo se nos ha invitado a *perseverar*. Si se nos ha invitado a perseverar es porque con facilidad podemos desanimarnos durante el camino, pero el autor nos recuerda que el que nos habla ahora no es ni Moisés, ni los profetas, sino el mismo Hijo de Dios, el prometido desde el comienzo de los tiempos para traernos vida nueva y salvación. En Jesús está la plenitud de la Palabra, allí está la plenitud de Dios.

Sin embargo, se nos habla también de algo que, en general, no nos gusta ni hablar ni escuchar: el *sufrimiento*. La gran paradoja está en que el Mesías, el Hijo de Dios, ante quien Dios Padre sometió todo bajo sus pies, para que desde allí llegara la redención de la raza humana, debía morir una muerte de cruz. Es que Dios quiere que todos nosotros tengamos parte en su gloria. Por eso el Hijo debía morir, aceptar el sufrimiento por una causa mayor y desde allí ser glorificado y darnos a nosotros la salvación.

Qué difícil es para nosotros comprender que en el sufrimiento hay salvación. No buscamos sufrir, Jesús tampoco buscó sufrir, pero cuando el sufrimiento llegó lo aceptó con una dignidad tan grande, que quedó para nosotros como ejemplo permanente. La vida no es sólo alegría, tampoco es sólo sufrimiento, en la vida encontramos un poco de cada cosa. Pidamos a Dios que nos dé la sabiduría de vivir cada uno de esos

Please Pray for the Sick of Our Parish

Joanne Frances Bernadette Sanabria, Carmelle and Nicole Antoine, Indrowdi Sadu, Rosa Pena, Luzvina Vega, Augustine Ayala, Florence Churchill, Joyce Hoyt, Heyllie Cardona, Genil Alcantara, Maria Barro, Erica Vargas, Vayron Orellana, Teresa Orellana, Khether Raby, Caroline Caper, Chaya Jonathan, Leah Rodriguez, Alen George, Phillip Williams, Bertha Mero, Marie Lopez, Pat Callahan, Sabina Acosta, Isham, Ruben Mercado, Margarita Torres, Thomas Darrigo, Ralphie Lugo, Ofelia Torres, Lydia Sffreda, Roseanne and Joseph Pane, Rosa Maria Santos, Mary Brennan, David Sheehan, Jr., Mary Charlotte, Jose Vargas, Jenny Mauro, Ana Espinosa, Stella Caballero, Montseratte Rivera

Please Pray for the Deceased and their Grieving Families:

Ismael Cortis Colon, Hector Alberto Araujo, Alberto Reyes, Matilda Tubens, Miguel Larrosa, Miguel Ramos, Noel Rodriguez, Sr., Paul Gouveia, Montserrat Pacheco, Juana Arce, Mildred Rodriguez, Bobby Santos, Pedro Vega, Digna Robles, Isabel Garcia, James Flynn, Lydia Rodriguez, Emilia Rivera, Daisy Monsanto, Jose Rodriguez, Mary Ellen O'Connor

momentos con agradecimiento, sobriedad y amor. Siempre hay una causa mayor. En el caso de Jesús esa causa fue nuestra salvación. En nuestro caso es la salvación propia y la del mundo entero. Jesús desde la perspectiva del Dios hecho hombre. Nosotros desde la perspectiva del ser humano que se sabe amado, perdonado y salvado por el Dios que lo dio todo para que eso sea realidad. Bendiciones.

Fr. Nelson

MASS INTENTIONS

SUNDAY, January 20, 2019-Second Sunday in Ordinary Time

- 7:30** In Honor of Our Lady of Guadalupe
9:00 Intentions for Alessandra Mia Savino and Her Paternal Grandmother
10:30 Simeon Bryon
12:00 Frank Duff-From Legion of Maria; Rosendo Tepale, Lucia Hernandez and Fernando Cinto and Virginia Campos; Nelsa Santana-1st Anniv
1:30 Ralph A. Cerbone Sr.
5:00 Georgina Roman; Iris Garcia and Richard Tirado (Mother and Son Reunited in Eternal Rest)

MONDAY, January 21, 2019-St. Meinrad

- 6:50** For Poor Souls
8:30 In Thanksgiving for Favors
12:15 Guirline Bosquet-Birthday Intentions

TUESDAY, January 22, 2019-St. Vincent Pallotti

- 6:50** Souls in Purgatory 46th Anniversary
8:30 Catherine Carolyn Roe v Wade
12:15 Lazaro and Elena Deben
6:30 Holy Hour
7:30 Mass for Life

WEDNESDAY, Jan. 23, 2019-St. Vincent & St. Marianne Cope

- 6:50** For Poor Souls
8:30 For the Safety of Our Country
12:15 For the Soul in Purgatory Nearest to Heaven
7:00 Aurelio Carrillo; Bendicion Para la familia Medina-Carrillo

THURSDAY, January 24, 2019-St. Frances de Sales

- 6:50** In Thanksgiving for Favors
8:30 For the Soul in Purgatory Nearest to Heaven
12:15 Jose Fagundo-6 Year Anniversary

FRIDAY, Jan. 25, 2019-The Conversion of St. Paul the Apostle

- 6:50** For Poor Souls
8:30 Intentions for Brenda Van de Weghe's Utmost Facility in Achieving Salvation and Her Financial Well-Being
12:15 Elvira Sandoval Gras

SATURDAY, January 26, 2019-St. Timothy & St. Titus

- 6:50** Lucy and Joseph Hilowsky
8:30 In Thanksgiving for Favors
12:15 David Sheehan, Jr.-Health Intention
5:30 For the Soul in Purgatory Nearest to Heaven

SUNDAY, January 27, 2019-Third Sunday in Ordinary Time

- 7:30** In Honor of the 3 Kings
9:00 Intentions for David Savino's Utmost Facility in Achieving Salvation and His Emotional Well-Being
10:30 Mary A. McGowan
12:00 Accession de Gracias Para Jonathan's 18th Birthday and Avelino Huerta's Birthday; Juan Bautista Pantaleon; Juan and Jose Checo; Eduardo Nieves; Perpetuo Socorro by Family Flores Gonzalez
1:30 Mary Teresa Burke
5:00 For the Soul in Purgatory Nearest to Heaven

Readings for the week of January 20, 2019

Sunday: Is 62:1-5/Ps 96:1-2, 2-3, 7-8, 9-10 [3]/1 Cor 12:4-11/Jn 2:1-11;
Monday: Heb 5:1-10/Ps 110:1, 2, 3, 4 [4b]/Mk 2:18-22
Tuesday: Heb 6:10-20/Ps 111:1-2, 4-5, 9 and 10c [5]/Mk 2:23-28;
Wednesday: Heb 7:1-3, 15-17/Ps 110:1, 2, 3, 4 [4b]/Mk 3:1-6;
Thursday: Heb 7:25—8:6/Ps 40:7-8a, 8b-9, 10, 17 [8a and 9a]/Mk 3:7-12; **Friday:** Acts 22:3-16 or Acts 9:1-22/Ps 117:1bc, 2 [Mk 16:15]/Mk 16:15-18; **Saturday:** 2 Tm 1:1-8 or Ti 1:1-5/Ps 96:1-2a, 2b-3, 7-8a, 10 [3]/Mk 3:20-21; **Next Sunday:** Neh 8:2-4a, 5-6, 8-10/Ps 19:8, 9, 10, 15 [cf. Jn 6:63c]/1 Cor 12:12-30 or 1 Cor 12:12-14, 27/Lk 1:1-4; 4:14-21