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St. Helen Parish

<http://www.sthelenparish.org> 937.254.6233

St. Helen School <http://sainthelenschool.org> 937.256.1761

**PALM SUNDAY BEGINS OUR
HOLiest WEEK OF THE YEAR:**

**May you enter fully into its power, its pain, its hope,
and its joy!**

The new Stations booklet we used for some of the weeks of Lent this year talks about how Jesus's death on the cross made his whole life look like a failure. Betrayed and denied, he died with only his mother and a few friends by his side. But our God is an awesome God, and death has NO POWER over Jesus!

READINGS FOR APRIL 9 EASTER

Acts 10:34a, 37-43

1 Corinthians 5:6b-8

John 20:1-9

**With heartfelt thanks
STEWARDSHIP OF TREASURE**

March 25 and 26

\$11,686 incl \$6,980 from FD

NOTES FOR HOLY THURSDAY

- ♦ Thanks to our volunteers, we are able to return to our communal washing of the feet.
- ♦ Since Good Friday liturgy will not be separated in the St. Helen Church building, we will not be consecrating extra hosts for communion on Friday. Given this, the instructions in the Roman Missal indicate that the Mass should be concluded in the usual way. Thus, we will conclude the Mass with the final blessing and the deacon's charge to "go in peace to love and serve the Lord," but we will immediately lead into a procession of the Eucharist around the church that we will keep on hand for anyone who needs viaticum, the last rites of Eucharist, and Anointing.
- ♦ Night Prayer will be held at 10 p.m., in the Holy Family Chapel.
- ♦ Adoration will be held from after Mass throughout the night, with members of the Men's group there each hour. So be welcome to come and pray with Jesus. You won't be alone!

**COMMUNION TO OUR HOMEBOUND
PARISHIONERS**

We have a number of homebound parishioners who would appreciate receiving communion. This is a wonderful ministry and a way to keep our parishioners who are not able to attend Mass connected with their parish home. If you are interested in learning more, please call Mel McWilliams at 937.254.6233. Training provided and this requires a small commitment of time each week.

**PARISH COORDINATOR OF
COMMUNICATIONS –
NE7 FAMILY OF PARISHES**

**(Holy Angels, Our Lady of the Immaculate
Conception, St. Anthony, St. Helen,
St. Mary,
and the Dayton Hispanic Community)**

The Parish Coordinator of Communications (CC) is a member of the parish staff that works with the pastor and staff to utilize all communication tools at the parish's disposal to create and implement a cohesive internal, as well as external, communication plan for the NE7 Family of Parishes. The CC will plan, organize, and manage the successful completion of all communication aspects of the NE7 Family of Parishes. This includes but is not limited to the church bulletin, newsletter, website, social media sites, flyers, direct mail, letters, and any other communication for the NE7 Family of Parishes. We are a bilingual Family of Parishes, and a working knowledge of the Spanish language is preferred but not required.

[Click](https://resources.catholicaoc.org/jobs/parish-coordinator-of-communications-ne7-family-of-parishes-holy-angels-our-lady-of-the-immaculate-conception-st-anthony-st-helen-st-mary-and-the-dayton-hispanic-community) to view full job description on the website or e-bulletin or go to: <https://resources.catholicaoc.org/jobs/parish-coordinator-of-communications-ne7-family-of-parishes-holy-angels-our-lady-of-the-immaculate-conception-st-anthony-st-helen-st-mary-and-the-dayton-hispanic-community>

ST. HELEN CATHOLIC CHURCH • RIVERSIDE, OHIO

WEEKLY MASS INTENTIONS

SUNDAY, APRIL 2

9:00 am Patricia Jankay (Theresa Rice)

MONDAY, APRIL 3

9:00 am James E. Kessel (Mary Ann Kessel)

TUESDAY, APRIL 4

9:00 am Bill & Peggy Burkhardt (Peggy Burkhardt)

WEDNESDAY, APRIL 5

9:00 am Dale & Ellen Middleton (Mary Jane Middleton)

THURSDAY, APRIL 6 HOLY THURSDAY

7:00 pm

FRIDAY, APRIL 7 GOOD FRIDAY LITURGY

12:00 pm

SATURDAY, APRIL 8 THE EASTER VIGIL

8:45 pm IC

SUNDAY, APRIL 9 EASTER SUNDAY

9:00 am Rosie Price (Marilyn Karmele)

Weekday and Saturday Intentions are remembered at the Masses at Immaculate Conception

FESTIVAL TICKET TURN IN

MONDAY~APRIL 3, 2023

In the SMITH BUILDING

6:30PM - 8:00PM

\$50 EARLY BIRD DRAWING

Yes, it's Spring and we are getting ready for our SPRING FESTIVAL!

We can use lots of support!

Thank you to all who helped already!

For additional information or tickets

Call DeDe Moran 937-254-4432

The parish office also has additional tickets

CALENDAR OF EVENTS

SUNDAY, APRIL 2

8:45 am—Confirmation Retreat

9:00 am—Mass—Fr. Len (live streamed)

10:15 am—Religious Education

10:30 am—Festival Booth Chair Meeting—POB

MONDAY-FRIDAY, APRIL 3-7

MONDAY, APRIL 3—Fr. Len

10:00 am—Quilters in Quilting Room

6:30 pm—Festival Ticket Turn-in—SB

TUESDAY, APRIL 4—Fr. Satish

WEDNESDAY, APRIL 5 —Fr. Len

10:00 am—Quilters in Quilting Room

1:30 pm—Centering Prayer—HR

6:00 pm—Sacrament of Reconciliation Fr. Tony

6:30 pm—St. Vincent de Paul Meeting

7:00 pm—Choir

THURSDAY, APRIL 6— Holy Thurs No Day Mass

NO RECONCILIATION AT IC

7:00 pm—Mass of the Lord's Supper (Fr. Terry) with All- Night Adoration following in HFC

10:00 pm—Night Prayer—HFC

FRIDAY, APRIL 7—No Mass

Noon—Good Friday *Liturgy* at IC for Fam of Par

SATURDAY, APRIL 8 No 4:30 pm Mass

7:30 am—Men's Group—SJ1

8:45 pm—Fam Parishes Easter Vigil at IC—Fr. Satish

SUNDAY, APRIL 9 Easter Sunday

9:00 am—Mass—Fr. Satish (live-streamed)

**Priests' schedules are tentative
and subject to change**

April 9	Eucharistic Minister	Altar Server	Lector	Live Streaming
Sunday, 9:00 AM Easter Sunday	John Finnegan Mary Finnegan Margie Keenan Abigail Randall Grace Randall Trenton Randall	Julia Berwanger Connor Brown Daniel MacLeod Harper Robbins	Sarah Seward (1)	Jay Rutledge

PALM SUNDAY

APRIL 2, 2023

**FESTIVAL BOOTH CHAIRS:
MEETING TODAY**

Please mark your calendars for the first 2023 Festival All Chair Meeting - Sunday, April 2, 10:30 am in the basement of the Parish Office.

PARISHIONERS:

Our Festival is June 9-11, 2023. Please mark your calendars and join the fun!

YOUTH MINISTRY

HOLY SATURDAY HIKE



A hike to reflect on the Stations of the Cross for 7th to 12th Grade Teens
WHEN: Saturday, April 8th, 10am-1pm
WHERE: Meet at Bergamo Center for Lifelong Learning

Contact Marty to RSVP:
martybagatti@icparishdayton.org
937-252-9919 x 209

JESUS DAY

FUN FOR

2ND GRADERS



NE-7 Family of Parishes
2023 VACATION BIBLE SCHOOL
JUNE 26TH-30TH

9am-12pm

Grades K-5th

Location: St. Helen Parish

Adult and teen volunteers needed!!!



Registration Opens April 1

NAIM

Monday, April 10, the Naim meeting will begin at 6 PM with pizza @\$5.00 per person in the St. [Henry PAC, 6660 N. Springboro Pike](#). It is suggested members bring their own beverage. Final reservations for the catered affair celebrating the 58th Anniversary of Naim on April 21, will be taken at this meeting followed by cards. Who is Naim? It is the religious & social organization for widowed Catholics. Agnes Laux @ 937-256-2086 can provide YOU with more information about Naim.

CREDIT UNION NEWS

The Firefighters & Company Federal Credit Union has great rates for borrowers **and** savers! Check out our higher saving rates! We have some of the highest money market and share certificate rates in the area! Now is a great time to bring deposits to your credit union! Call 937-228-1614 or text us at 937-228-7963 for more information or to go to ffcocu.org and check out our savings rates today! Federally Insured by NCUA.

"Away with Him! Away with Him! Crucify Him!"

Proclaiming those words during Good Friday liturgy is always deeply moving for me. We're thrust right into that moment when the crowds—having recently celebrated Jesus' entry into Jerusalem with palms and shouts of "Hosanna!" "the King of Israel!"—call for Jesus to be taken from their sight, to be put to death. Pilate asks incredulously, "Shall I crucify your King?" (John 19:15).

The liturgy plants us in that historical moment for the sake of our present lives. Our chant for Jesus' death marks our own complicity in snuffing out God's love-made-human in Jesus. The moment feels awkward: our goal is to become more fully Jesus-like, not to kill Him, right? Yes, indeed. That's the goal of our lives.

However, the liturgy instructs us about something that we'd prefer to ignore but must confront. There is a tendency within us to stand with the crowds. When I turn my back on the opportunity to love one another, on the opportunity to love God, and, in turn, on the opportunity to love myself, I stand with the crowds calling for Jesus to be gone, to be destroyed. When I squelch the Holy Spirit's call in my heart—that call to lift up others, to cross over class divides, to stop beating up myself, to turn to God with all of my heart—I conclude that I can just relax and go with the crowds. The crowds tell us that competition, not collaboration, is the way to happiness, that we're not good enough, that one life doesn't matter in the quest for a better society, that punishing or denigrating someone else severely will make me feel better. When I go with the crowds, I push Christ to the sidelines because his life and words are useless; they're no match for the world's wisdom. The beautiful irony is that the sidelines, the margins, is right where Christ wants to be.

It's uncomfortable to embrace our participation in Jesus' marginalization. Among other reasons, perhaps that's why these gospel verses have been read by some Christians throughout history as justifying hatred of Jewish people. If I have someone else to blame—i.e. "The Jews," not me, called for Jesus' crucifixion—then I don't have to respond to the spiritual call to recognize that I likely would have joined the rest of the crowd.

The problem of anti-Judaism is complex. The Gospel of John uses the Greek word *"Judaioi,"* typically translated as "the Jews," about 70 times. It's used in different ways. For example, early in the Gospel we're told that "The Passover of the Jews was near, and Jesus went up to Jerusalem" (2:13). Here, the term connects to Jesus' own Jewishness. As an observant Jew, Jesus does what is commanded: he goes to Jerusalem for the Passover. In other places, the same term "the Jews" describes the subset of the Jewish people who are Jesus' opponents. For example, after proclaiming himself the Bread of Life, whom we must eat, St. John tells us, "Jesus went about in Galilee. He did not wish to go about in Judea because the Jews were looking for an opportunity to kill him" (7:1). In this second passage, "the Jews" is not an ethnic term. Since the Jewish leaders in Jerusalem were in cahoots with the Romans who crucified Jesus, John uses "the Jews" as a narrower term for that specific group around the capital city.

We know that Jesus is Jewish, in the broader sense, and his disciples are Jewish. If the Gospel of John was written by the apostle John, *he too* was Jewish. And yet, St. John chooses the same term to describe those who are seeking Jesus' death.

But why?

One of the most compelling explanations is that the gospel is shaped by the slow and painful process of the separation of the Jesus-followers from the rest of the Jewish people. Initially, those Jews who worshipped Jesus did so in the synagogues with other Jews. Separation did not happen overnight; it took decades and perhaps longer.

Thus, this aspect of John's gospel is sort of like getting a peek into the exchange of divorcees in the process of divorce. Nice things aren't always said. Sometimes nasty things surface, even such things as "You belong to your father the devil and you willingly carry out your father's desires," Jesus' retort to "the Jews" in John 8:44. In the frame of a fraught community fracture, the more negatively first-century listeners perceive Jesus' opponents, the more appealing Jesus and his followers look.

And yet, this was not the language of the entire New Testament. The picture that emerges from St. Paul's Letter to the Romans is in fact that God does not cease in God's concern and care for the Jewish people, the people of the covenant. In fact, St. Paul says, "the gifts and the call of God are irrevocable" (Romans 11:29). Thus, while the boundaries of the Mystical Body of Christ remain mysterious to us, we should avoid the temptation to think that the Jewish people will not be saved by God unless they become Christians.

But well beyond the first century, when Judaism and Christianity had become distinct religious traditions, many in the Church fell into the trap of pulling first-century tensions forward to justify hatred of Jewish people. Centuries of these reading practices and their abusive fruit, it must be said, formed fertile compost for Nazi anti-Semitism and Jewish scapegoating, which led to the heinous murder of 6 million Jews. More recently, Robert Bowers, who killed 11 and injured 6 in his 2018 attack on the Tree of Life synagogue in Pittsburgh, reaped from that same soil. In online musings, Bowers cited John 8:44.

In 1965, mere decades after the Holocaust, the Second Vatican Council strongly repudiated anti-Judaism: "True, the Jewish authorities and those who followed their lead pressed for the death of Christ (John 19:16); still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today." Therefore, "moved not by political reasons but by the Gospel's spiritual love, [the Church] decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone." In 2019, Pope

Francis expanded specifically on readings of "the Pharisees" in the gospels, "The history of interpretation has fostered a negative image of the Pharisees, often without a concrete basis in the Gospel accounts. Often, over the course of time, that image has been attributed by Christians to Jews in general. In our world, sadly, such negative stereotypes have become quite common. One of the most ancient and most damaging stereotypes is that of a 'Pharisee,' especially when used to cast Jews in a negative light."

Even on Good Friday when we recognize that, in all likelihood, we would've been standing with crowds and not with Christ, we know that God does not abandon Jesus, but raises Him up from the grave! And the same is true for us. It turns out that God's love is broader and deeper than our failures. Despite our betrayals, our more and less grievous faults, we arrive at Communion—even on Good Friday, the one day of year when we do not celebrate Mass—to receive the Christ whom the Holy Spirit makes present for us, to be made into the Body of Christ.

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