

HISTORICAL HOLINESS

To discover why believing Catholics come together each Sunday for the celebration of the Eucharist, you need only walk up the main aisle of our Church and examine the sacred art on our Altar. The central panel of the Altar is a depiction of the Last Supper as it is described in the synoptic gospels. At the Last Supper, Christ instituted the Eucharist, and the words of the synoptic gospels describing the Last Supper form the basis of all of our Eucharistic Prayers. The panel on the left depicts the sacrifice of bread by Melchizadek, King of Salem and priest of the God Most High. St. Paul, in the 7th chapter of his letter to the Hebrews, tells us that Christ is the eternal High Priest of the Order of Melchizadek who was foretold in Psalm 110. Paul tells us in Hebrews that Melchizadek was without beginning of days or end of life, and therefore was eternal. Christ is also eternal, like His archetype Melchizadek, and is the eternal high priest of God. The panel on the right side of the altar describes another prophecy of Christ, the willingness of Abraham to sacrifice his only son Isaac, to fulfill the command of God. Above the Altar is a Crucifix which vividly portrays Christ's Sacrifice of the Cross, by which he remitted the sins of the world.



The earliest extant written account of a Christian *eucharistia* (Greek: *thanksgiving*) is that in the First Epistle to the Corinthians (around AD 55), in which Paul the Apostle relates "eating the bread and drinking the cup of the Lord" in the celebration of a "Supper of the Lord" to the Last Supper of Jesus some 25 years earlier. Paul considers that in celebrating the rite, they were fulfilling a mandate to do so. The Acts of the Apostles presents the early Christians as meeting for "the breaking of bread" as a ceremony. We can see that from the time of Christ's resurrection, Christ, acting first through His apostles and later through his presbyters and priests, reenacted His suffering, death and resurrection in the form of the Mass from the very beginning of the Church.

The Eucharistic Prayer, or Canon of the Mass, is the central prayer of the entire celebration. Catholics have been made aware from their earliest days that during the Eucharistic Prayer the bread and wine are transformed into the Body and Blood of Christ. What many Catholics are not aware of, however, is that the Eucharistic Prayer is about more than adoring Christ who becomes present in our midst.

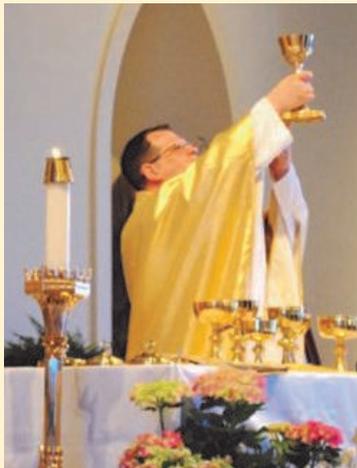
The Church tells us that the liturgy (and the Mass is the highpoint and heart of liturgy) is the action of Christ the priest and His Body, the Church. In the celebration of Mass, during the Eucharistic Prayer, not only does Christ become present, body and blood, soul and divinity, under the forms of bread and wine, but Christ's saving action, His passion, death and resurrection are, once again, enacted and offered to the Father by Christ Himself in the person of the priest.

This is a truth of enormous significance. This action of Christ which brought about our redemption from sin and eternal death, offered once and for all on Calvary, becomes present again for us, here and now, in this time and place; so that we can join in Christ's perfect offering and can ourselves participate in His perfect worship.

(Continued on page 3)

Read carefully any of the Eucharistic Prayers. You will see that prayer is offered, not to Christ, but to the Father: Father, you are holy indeed....; Father, we bring you these gifts...; Father, we ask you ...It is worship offered to the Father by Christ as it was at the moment of His passion, death, and resurrection, but now is offered through the priest acting in the person of Christ, and it is offered as well by all of us who are part of Christ's Body, the Church. This is the action of Christ's Body, the Church at Mass.

When the priest prays this prayer, he prays we bring you these gifts; we ask you ...; we offer. That we signifies that all the baptized present at this Eucharistic Celebration make this offering in union with Christ, pray this prayer in union with Him. And what is most important, we do not offer Christ alone; we are called to offer ourselves, our lives, our individual efforts to grow more like Christ and our efforts as a community of believers to spread God's Word and to serve God's people, to the Father in union with Christ through the hands of the priest. Most wonderful of all, although our offering is in itself imperfect, joined with the offering of Christ it becomes perfect praise and thanksgiving to the Father.



And so, during the Eucharistic Prayer at Mass, we have more to do than look forward to the moment of consecration and remain there while the prayer of the priest continues. Before the consecration we join in the prayer of praise and thanksgiving to the Father known as the Preface and affirm that praise and thanksgiving in our singing of the *Holy, Holy, Holy*. Following the Consecration, we join together in the Memorial Acclamation which proclaims our common faith in Christ's real presence and is an acclamation expressing our gratitude to Christ for his wonderful gift of salvation. But then our prayer moves on, and we are called to offer Christ, and ourselves with Christ, to the Father: "We offer to you, Father, this holy and living sacrifice..." and to pray with the priest that "we who are nourished by His Body and Blood may be filled by the Holy Spirit and become one body, one spirit in Christ..."; we then join our prayers with the prayers of the Blessed Virgin Mary and all the saints for our Holy Father, the Pope, our bishops and clergy and all God's people, living and dead. At the conclusion of the Eucharistic Prayer, the priest sums up all that has gone before: "Through Him (Christ), with Him (Christ), in Him (Christ) in the unity of the Holy Spirit, all glory and honor is Yours, almighty Father, forever and ever." And we who are privileged to make our own offering through, with, and in Christ, respond with the most important acclamation of the Mass, the great Amen by which we profess the action of Christ to be our action as well.

Matt Rieder

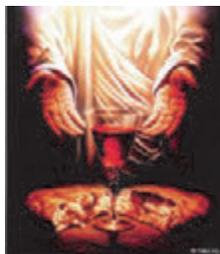
References: As Paul points out in 1 Corinthians 15, "...if Christ has not been raised, your faith is in vain". Likewise, if Christ is not present at Mass in body, blood, soul, and divinity, then our faith is in vain.

HOLY THURSDAY

Are you familiar with the term "Cenacle"? Many of us of the Baltimore Catechism generation know it as the Upper Room where Jesus Christ celebrated the Last Supper with His disciples, four days after His triumphal entry into Jerusalem on Palm Sunday. According to www.catholic.org, "Holy Thursday is the most complex and profound of all religious observances, saving only the Easter Vigil." The Holy Thursday Liturgy celebrates the institution of the Mass and the Sacraments of Holy Orders and the Eucharist. In keeping with the theme of this issue of *Cross Talk*, we'll focus on the Eucharistic aspects of the Holy Thursday Liturgy.

As Catholics, we are keenly aware that at the very core of our faith is the Holy Eucharist. Our belief in the Real Presence of Christ in the Holy Eucharist distinguishes us from most Christians. At the Last Supper, Jesus blessed the bread and wine using words that our priests use to this day during the Consecration.

On Holy Thursday morning, the 'Chrism Mass' is celebrated at the Cathedral Basilica of Saints Peter and Paul by Archbishop Chaput and the priests of the Archdiocese of Philadelphia, just as it is celebrated by bishops and priests in dioceses around the world. This special Mass is a solemn observance of Christ's institution of the priesthood and manifests the unity of the priests with their bishop. Here, the bishop also blesses three oils, namely Oil of the Sick, Oil of Catechumens and Sacred Chrism which will be used in the administration of the Sacraments throughout the coming year.



In our parishes, the Holy Thursday Mass is a profound ceremony, replete with symbolism and tradition. It is celebrated in the evening just as Jesus and His disciples celebrated Passover after sundown 2,000 years ago. After the homily, our priests imitate Jesus in the rite of the washing of feet. This ritual reminds us of our baptismal commitment to be servants of one another. By the Christian assuming the lowest rank, all are elevated and share in a common dignity.

Again citing www.catholic.org, "The action of the Church on this night also witnesses to the Church's esteem for Christ's Body present in the Consecrated Host in the Adoration of the Blessed Sacrament, carried in solemn procession to the flower-bedecked Altar of Repose, where it will remain 'entombed' until the Communion Service on Good Friday." In many churches, the "Altar of Repose" may be a side altar. At the conclusion of Saint Helena's Holy Thursday Mass, the main celebrant, holding the Ciborium of Consecrated Hosts, accompanied by concelebrants, altar servers and ushers and followed by the congregation, processes through the aisles as the choir sings *Pange Lingua*. The solemn procession ends at the Saint Theresa Chapel where the Blessed Sacrament remains until Good Friday, symbolizing that Jesus has died and is no longer with us.

John Maloney

References:

www.catholicism.about.com, www.catholic.org
www.americancatholic.org, www.catholicexchange.com
www.ourlanguageourstory.org,

FORTY HOURS

The Forty Hours Devotion is a special time of prayer made before the Blessed Sacrament in Solemn Exposition. Of course, the focus of this devotion, as well as the focus of this issue of **Cross Talk**, is the Holy Eucharist.

The origin of the devotion traces back to early- to mid-sixteenth century Italy. A notable proponent at that time was St. Ignatius of Loyola. Philadelphia's own St. John Neumann was instrumental in promoting the Forty Hours Devotion in the United States in the nineteenth century.

The Forty Hours Devotion begins with a Mass and is followed by Adoration. It ends with sung Evening Prayer and Benediction. At St. Helena, the 2012 Annual Forty Hours Eucharistic Devotion began on Sun., Oct. 7 and concluded on Oct. 9. The guest homilist was the Rev. Msgr. Robert J. Powell, Pastor of St. Cyril of Jerusalem Parish in Jamison and long-time friend of Msgr. Nicolo. Msgr. Powell's homilies were inspirational, as well as educational, and highlighted the importance of the Eucharist in our lives. He also noted that the Forty Hours Devotion is one of our great Catholic traditions. For many in attendance, this point was amplified by the singing of hymns such as "*O Salutaris Hostia*" and "*Tantum Ergo*" and the recitation of The Divine Praises.

Please mark your calendar for the 2013 Forty Hours Eucharistic Devotion. You won't be disappointed.

John Maloney -References: www.newadvent.org; www.catholiceducation.org www.loyolapress.com

First Holy Communion



Preparing the children to receive their First Holy Communion is both a blessing and an awesome responsibility according to our PREP teachers Sarah Finnegan and Helen Winterbottom. The actual preparation begins in January when the children begin to learn the prayers and the parts of the Mass. They learn about the Readings from the Bible (Liturgy of the Word) and the Consecration (Liturgy of the Eucharist). They understand the importance of the Consecration and come to know that Jesus is truly present in the consecrated Bread and Wine. A few weeks before First Holy Communion they begin to practice in Church and learn how to receive the Holy Eucharist.

It is such a joy to work with these young children whose innocence and naïveté often “bring a smile to our faces” and in fact, sometimes make it difficult “not to laugh out loud” according to Miss Sarah Finnegan. “One of my favorite stories involved the Sacrament of Reconciliation. The kids are always nervous that the priest will tell their parents their confessed sins. When I explain to them that whatever they confess during Reconciliation is between them and God and that the priest is not allowed to reveal their confession to anyone, they still don’t believe me. One little boy raised his hand and asked, ‘What if a robber went into the priests’ house and said ‘Tell me all those little kids’ sins or I’ll shoot!’ Does Father have to tell him our sins?’ As I was trying not to laugh I replied, ‘No! Even at gunpoint Father is not allowed to tell anyone your sins!’”

Mrs. Helen Winterbottom reports that there are so many stories, she could “probably write a book! Did you know that Jesus, at the Wedding Feast of Cana, turned the water into beer and it was the best beer ever? In one class, I told the children that when Jesus was born there were no hospitals or cars and that Joseph and Mary walked and rode a donkey to the stable where He was born. I guess I look pretty old because I was asked if I was born in a stable, too!”



A touch of humor goes a long way, but when asked if they have a quote or saying which helps set the tone for their awesome ministry, it was clear that they are keenly aware of the mission at hand and grateful for the privilege of helping our children prepare for such a graced and momentous event! Mrs. Winterbottom tells us that when she teaches the Mass and the Sacrament of Holy Eucharist she stresses how loving, kind and generous Jesus is and encourages the children, when they are in a situation and are unsure of what to do, to think “What would Jesus do?” (“WWJD?”) Miss Finnegan tells us that one of her favorite quotes comes from Monsignor Nicolo, “There is no sin too big or too bad that God will ever stop loving you!” She uses it throughout the year and thinks it is important not just for the children to remember but for the adults as well.

As anyone who has ever been involved in ministry has learned, “It is in giving that we receive” and both Sarah and Helen tell us that the rewards of their ministry far outweigh the input. When asked what they receive in return for the ministry of preparing God’s children to receive Him in the Eucharist, Helen tells us, “In return for having the opportunity to teach children about the Sacrament of Holy Eucharist, I feel truly blessed and proud. The energy and interest in class make it all worthwhile knowing that they are learning to know and love Jesus”. Sarah wraps it up with her reflection, “I feel truly blessed that God has given me the awesome responsibility of teaching these young children about the Sacraments and that God loves them unconditionally. I love ‘the faith of a child’ quality of their questions and the light in their eyes when they talk about God’s love for them and their love for God”. Awesome, indeed!

We thank you, God, for the Gift of the Eucharist and for women like Sarah and Helen. We feel blessed to have them share their faith so beautifully, thus enabling the youngest among us to learn to do the same....
Dorothy Barry





EUCCHARISTIC REFLECTIONS

by SHS Students

When I asked the students in our eighth grade to remember what it was like to receive their First Holy Communion in second grade, I was amazed at how similar their reflections were compared to mine long ago at St. Mary of the Eternal in North Philadelphia. I, too, remembered being very nervous and so excited about my white dress and little purse with my Mass book, rosary, and scapular. Although much has changed in the Roman Catholic Church since the 1960's, some things never change. Below are some of those reflections of our eighth grade students. As you can see, they have matured in their religious life since first receiving Jesus in the Eucharist.

“When I was in second grade, receiving the Eucharist for the first time meant that I was now a big kid. I got to go up to the altar with all of the adults and got the Host. It also meant that I would be receiving Jesus. When I receive the Eucharist now, it means that I am receiving Jesus’ body and I am receiving graces like I learned in religion class. I am becoming a better Christian when I receive the Eucharist.” “
-Michael Maransky

“When I was in second grade, receiving the Eucharist meant I was becoming a big kid. Before then I would just watch the older kids receive the Body of Christ, and I wanted to be one of them too. Now the Eucharist means a lot more to me. I now am more aware that the Eucharist is very special to receive. My spiritual knowledge has grown because I know a lot more about God and my faith.”
-Emily Pizzirani

“In second grade receiving the Eucharist made me feel more holy. It also made me feel more important and more like an adult because I got to go up to Communion with them. Now I feel like I understand the Eucharist more and that it actually is Jesus. I feel like Mass is complete when I receive the Eucharist. The Eucharist also makes me feel more mature in my spiritual life.”
-Jack Elliott

“When I was in second grade, making my First Communion meant getting to walk up to the altar with the big kids. I didn’t really think, ‘Yes, I am receiving Jesus Christ.’ My first thought was, ‘Now I have something to look forward to in Mass. Today, the Eucharist means Jesus. There have been many changes in my spiritual growth. I understand how Jesus died on the Cross for us. I now understand what the priest says at the Consecration.”
-Grace Loughlin

“Receiving the Eucharist in second grade meant a lot to me. I felt like one of the big kids, and I felt grown up that I could receive Jesus, too. From second grade to eighth grade, there have definitely been changes in my spiritual growth. I understand our faith better, and I know now more than I did before, that receiving Jesus is a gift. It isn’t something you do just to make yourself feel grown up. I understand a lot more about what it means to be a Catholic.”
-Anna Baker

“In second grade I didn’t really know what the Eucharist meant. I remember that I was kind of nervous when I received the Eucharist, but I felt like I was becoming a bigger and more mature person. The Eucharist means a lot to me now that I am older. I fully understand and feel closer to God. I ask Him for more guidance as I get older and face more challenges.”
-Sean Fitzpatrick

“When I received the Eucharist for the first time, I could act like one of the ‘big kids.’ I didn’t fully understand my faith. The Eucharist meant I could be like my parents. Now that I am in eighth grade, the meaning of the Eucharist has changed. I now think of the Eucharist as a gift from God. I understand my faith much more now than before.”
-Amanda Mooney

“Receiving the Eucharist for the first time felt like I had become an adult. I didn’t really understand the whole concept of the Eucharist at the time. Now the Eucharist means that Jesus was willing to give up his life for me. There is a special feeling because I understand what the Eucharist means, and I can appreciate it more.”
-Susanne Kushnerick

“When I was in second grade, it was so exciting to me. The fact that I could receive Jesus made me feel special. I felt like a big kid because I could receive the Eucharist like all the older kids and adults. The Eucharist is still very special to me. Every time I receive the Eucharist I feel spiritually closer to God. Being able to receive the Eucharist is a gift.”
-Meilyn Farnell

(Continued on next page.)

“CAN YOU NOT WATCH ONE HOUR WITH ME?”

(MT 22:40)

EUCHARISTIC ADORATION

Eucharistic Adoration is the contemplation of the Mystery of Christ exposed and truly present on the altar before us and our call to worship that Sacred Presence, Body, Blood, Soul and Divinity. In its fullest sense, Eucharistic Adoration is God and man reaching out for each other at the same moment in a beautifully intimate encounter!

During Adoration we prepare and open our humbled selves in silence and awe to the amazing outpouring of grace which flows from Christ's Sacred Presence. By worshipping the Eucharistic Jesus we become what God wants us to be as He draws us closer to Himself and transforms us.

Jesus instituted the Holy Sacrament of the Eucharist so that He could remain with us until the end of time. Since we believe as Catholics that Christ is truly and substantially present in the Eucharist we honor the Blessed Sacrament with the same devotion and adoration that is accorded to Christ Himself. At the beginning of the Exposition the priest removes the Sacred Host from the Tabernacle and places it in the Monstrance on the altar where Jesus lovingly welcomes our visit in this Sacrament of Love. Only by adoring His Presence do we learn how to receive Him properly. He awaits our smallest acts of adoration, thanksgiving, love, reparation and supplication as we contemplate and adore His Eucharistic Presence and open ourselves to the wellspring of His grace. Through Adoration, Jesus calls us to a deepening personal relationship (as His friend and disciple), to remain in Him (in divine intimacy) and to remain in His love (by keeping His commandments).

One of the most poignant stories in Scripture is when Jesus asks of Peter the question which would determine his whole life, “Simon, son of John, do you love Me?” Jesus is asking each of us that same question, “Do you love Me?” Those of us who have an experience of love know that true love is unconditional and must be nurtured and nourished by ongoing closeness and intimacy. And so it is that these precious encounters with Jesus in Divine Adoration will inspire us to see Him more clearly, love Him more dearly and serve Him more joyfully as we live out each day.

May we always remember and humbly celebrate this most precious Gift- broken, blessed and shared for us! This Gift- this Corpus Christi, this Gift beyond giving –is offered each day for us right here in our beloved Saint Helena Parish both in Holy Communion and in Eucharistic Exposition. May each of us be graced to acknowledge the Gift, receive Him in awe, express our eternal gratitude, avail ourselves of His blessings, remember to say “thank you”, and treasure it all the days of our lives!

Dorothy Barry

EUCHARISTIC REFLECTIONS

(cont'd)

As a second grader, quite honestly, I didn't fully understand everything that was going on. I knew I had to eat the Communion, wear the dress, remember where I sat, and write the thank you notes, but it never hit me that I had received Jesus until later. Now, the Eucharist is a sign of our faith and who I am as a Catholic. There has definitely been some spiritual growth in my life. I have come to respect and understand my faith more, and I am very happy for that.

Megan Pollick

In closing, I will share one more reflection with you that sums up how we should view the Eucharist.

“Do you realize that Jesus is there in the tabernacle expressly for you for you alone? He burns with the desire to come into your heart. . . Receive Communion often, very often. . . there you have the sole remedy, if you want to be cured. Jesus has not put this attraction in your heart for nothing.”

St. Therese of Lisieux

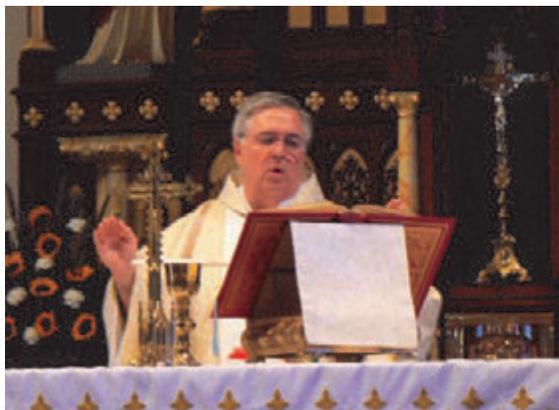
Mrs. Denise Rose Britt

MORE THAN ADORING CHRIST

The Eucharistic Prayer or Canon of the Mass is the central prayer of the entire celebration. Catholics have been made aware from their earliest days that during the Eucharistic Prayer the bread and wine are transformed into the Body and Blood of Christ. What many Catholics are not aware of, however, is that the Eucharistic Prayer is about more than adoring Christ who becomes present in our midst.

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This is a truth of enormous significance. This action of Christ which brought about our redemption from sin and eternal death, offered once and for all on Calvary, becomes present again for us, here and now, in this time and place; so that we can join in Christ's perfect offering and can ourselves participate in His perfect worship.



Read carefully any of the Eucharistic Prayers. You will see that prayer is offered not to Christ, but to the Father: Father, You are holy indeed...; Father, we bring You these gifts...; Father, we ask You ...It is worship offered to the Father by Christ as it was at the moment of His passion, death, and resurrection, but now is offered through the priest acting in the person of Christ. As Paul points out in 1 Corinthians 15, "...if Christ has not been raised, your faith is in vain".

Likewise, if Christ is not present at Mass, in body, soul, and divinity, then our faith is in vain. Christ, and it is offered as well by all of us who are part of Christ's Body, the Church. This is the action of Christ's Body, the Church at Mass.

When the priest prays: we bring you these gifts; we ask you ...; we offer. That "we" signifies that all the baptized present at this Eucharistic Celebration make this offering in union with Christ, pray this prayer in union with Him. And what is most important, we do not offer Christ alone; we are called to offer ourselves, our lives, our individual efforts to grow more like Christ and our efforts as a community of believers to spread God's Word and to serve God's people, to the Father in union with Christ through the hands of the priest. Most wonderful of all, although our offering is in itself imperfect, joined with the offering of Christ it becomes perfect praise and thanksgiving to the Father.

And so, during the Eucharistic Prayer at Mass, we have more to do than look forward to the moment of consecration and remain there while the prayer of the priest continues. Before the consecration we join in the prayer of praise and thanksgiving to the Father known as the Preface and affirm that praise and thanksgiving in our singing of the *Holy, Holy, Holy*. Following the Consecration we join together in the Memorial Acclamation which proclaims our common faith in Christ's real presence and is an acclamation expressing our gratitude to Christ for his wonderful gift of salvation.

But then our prayer moves on and we are called to offer Christ, and ourselves with Christ to the Father: "We offer to you, Father, this holy and living sacrifice..." and to pray with the priest that "we who are nourished by His Body and Blood may be filled by the Holy Spirit and become one body, one spirit in Christ..."; we then join our prayers with the prayers of the Blessed Virgin Mary and all the saints for our Holy Father, the Pope, our bishops and clergy and all God's people, living and dead. At the conclusion of the Eucharistic Prayer the priest sums up all that has gone before: "Through Him (Christ), with him (Christ), in him (Christ) in the unity of the Holy Spirit, all glory and honor is yours, almighty Father, forever and ever." And we who are privileged to make our own offering through, with, and in Christ, respond with the most important acclamation of the Mass, the great Amen by which we profess the action of Christ to be our action as well.

Matt Rieder

WHAT WOULD OUR WORLD BE LIKE WITHOUT JESUS ?

What would our world be like without Jesus? Would anyone notice? Perhaps, more specifically, what would it be like in our local vicinity without Jesus?



Without Jesus there would be no Holy Eucharist. Without the Holy Eucharist there would be no Church. Without the Church there would be no St. Helena Parish Family. Would our local community, Blue Bell and vicinity, notice the difference?

Of course, there would be no Church, Chapel, Education Center, Social and Recreational Center, Pre-K Playground, parking lots or playing fields. But more importantly, if there were no Holy Eucharist, there would be no *St. Helena Parish*. Therefore, there would be no "sacred space" to come together to worship Him and to be fed with His Holy Word and Most Blessed Sacrament. It is in our Church and Chapel that the Body of Christ,

the Heart, is housed in the Tabernacle. It is in this holy place that people are Baptized, receive the Holy Eucharist as well as the sacrament of Penance, Confirmation, Matrimony and have their Mass of Christian Burial. It is to this place that we come before the Most Blessed Sacrament in Adoration to pray for our needs and the needs of others. Therefore, the Spiritual and Corporal Works of Mercy would not be happening here. There would be no food drives, Thanksgiving baskets or Food for Friends to help feed the hungry. There would be no clothing drives to help clothe those in need. There would be no Poor Boxes to assist the needy. There would be no letters to our servicemen and servicewomen. There would be no Blue Mass to honor our Police, Fire and Rescue personnel. There would be no Advent Giving Tree and many, many children and adults would receive no Christmas gifts.

Without the Holy Eucharist there would be no Catholic School and P R E P; and without them there would be no children to form in the Gospel, teaching them how to love God and neighbor, not only in theory but in practice – service projects, community service, etc.

Without our Social and Recreational Center, cafeteria and meeting rooms, there would be no people coming together to learn, to socialize, to play, and to support one another. There would be less fraternity and community. There would be no place for people to gather to make Prayer Shawls to give to people who are bereaved and Prayer Receiving Blankets to newly-Baptized babies.

Without our playing fields, there would be no outdoor recreational spaces for our youth to learn sports, Catholic sportsmanship, and to have fun. There would be no adult volunteers giving of their time and talent to our young people. There would be no May Fair, Fall Festival or any other outdoor activity.

What would 1489 DeKalb Pike be without the Eucharist being present here? I guess no one really knows that answer. However, because of the Holy Eucharist, 1489 DeKalb Pike is an oasis. It is here that the People of God come together as church, the Mystical Body of Christ, to be Christ to others. It is here that we receive Jesus in the Most Blessed Sacrament and are to become what we have received.

Liz Cummings



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In this issue...	
Historical Holiness	2
Holy Thursday	4
Forty Hours	4
First Holy Communion	5
Photos	6
Eucharistic Reflections	8
Eucharistic Adoration	9
More than Adoring Christ	10
What Would Our World Be Like Without Jesus?	11

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