

St. Vincent De Paul Church

109 East Price Street ♦ Philadelphia, PA 19144-2145 ♦ 215-438-2925
www.facebook.com/StVincentDePaulCatholicCommunity ♦ www.saint-vincent-church.org

Mission Statement

St. Vincent de Paul is a faith community striving to live Jesus' gospel message of love, peace and justice for all peoples. In the spirit of St. Vincent de Paul, our inclusive community welcomes, affirms and serves both the poorest of the poor and those who are alienated and most vulnerable among us. Our individual faith journeys join together in the celebration of the Eucharist. Through the guidance of the Holy Spirit, we will continue to nurture the gifts of all our members. Our parish family will draw strength and unity from diversity. We will foster an atmosphere of warmth, hospitality and prayerfulness. We pray that our commitment to these efforts will further the mission of being one with our God and one with each other.

The DePaul Catholic School, An Independent Mission School

44 W. Logan Street ♦ Philadelphia, PA 19144 ♦ 215-842-1266 ♦ www.thedepaulcatholicschool.org

Parish Staff

♦ **Sylvester Peterka, C.M.**

Pastor, Ext. #218

♦ **Joseph Cummins, C.M.**

Parochial Vicar, Ext #220

♦ **Valerie Lee-Jeter**

♦ **Dennis Rivera**

Ministers of Music

♦ **JoAnn O'Connor**

Bookkeeper, Ext. #229

♦ **EveLyn Rogers**

Parish Social Ministry

215-438-1514

♦ **Corbin Gardner & Grace Yi**

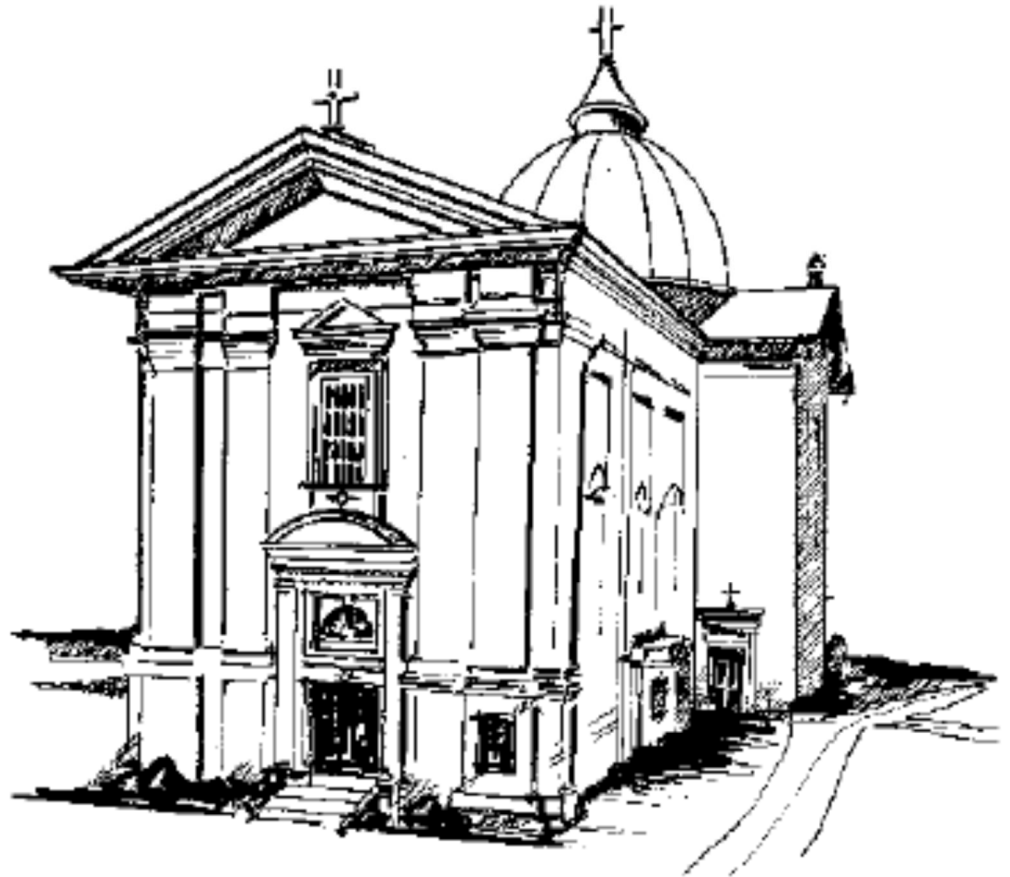
Directors of Religious Education

♦ **DeLia Landers & Katie Crump**

Directors of Youth & Young Adult Ministry

♦ **PAR-Recycle Works Prison Ministry**

Timothy Lyons, C.M. & Laura Ford
267-335-5455
Par-recycleworks.org



Partners in Ministry

♦ **Inn Dwelling**

Sr. Rosemarie Jefferson
Administrator
Alfred J. Smith, C.M.
Director
215-438-2195
inn dwelling.org

♦ **Face to Face**

Mary Kay Meeks-Hank
Exec. Director
215-849-0179
267-566-8402
facetofacegermantown.org

♦ **My Place Germantown**

Jeffrey Williamson
Executive Director
js@myplacegermantown.org
215-763-6387

Eucharistic Celebration ♦ Saturday 4pm, Sunday 9 & 11am
Sacrament of Reconciliation ♦ Please call for an appointment.

April 2, 2017

MASS INTENTIONS FOR THIS WEEK

SUN	04/02	Miraculous Medal	9:00 am
		Miraculous Me	11:00 am
MON	04/03	NO MASS Molly	7:00 am
TUE	04/04	Frank & Maria Meloni	7:00 am
WED	04/05	Miraculous Medal	7:00 am
THU	04/06	Miraculous Medal	7:00 am
FRI	04/07	Miraculous Medal	7:00 am
SAT	04/08	Patti Johnson	4:00pm

THIS WEEK'S CALENDAR

SUN	Fifth Sunday of Lent
SAT	Sacrament of Penance 3-3:30 pm

FOR THIS WE PRAY

Parishioners

Muriel Ancrum, Patricia Banmiller, Bernadette Barry, Katherine Elliott, Anoa Curtis, Myles McDonald, William Drinker, Judith Di Battista, Ruby Tyer, Donna Jean Cocchia, Leo Johnson, Patricia Judge, Pat Burton, Thomas Baumann, Dick Taylor, Ginny Witte, Edna Poole, Nan Wade, Betsy Moore, Vince Morgan, Gerry Widmann, Kay Harty, Mary Lynn Kraft, Darryl Carroll, Natalie Gianetti, Arlene Myers, Betty Barnett, Annie Serious, Mark Rogers, Mary Ellen Graham, Mary Ann Delaplane.

Friends of St. Vincent's

Maryann Hunsicker, Steven David Aslow, Mary Fazzini DeCanelo, Laura Alfonse, Nancy Tooker, C'Arone & Wynter Marie Hamilton, Tim McCabe, Harrison Harper, Claude Harper, Jaedon Anthony Horton, Arturo Magana Herrera, Lisa Kineke, John Brennan, Ashley Kiker, The Carey Family, Monique & Joseph Phillips, Dan Wuenschel, Ashley Margetech, Johnny Hilferty, Diane McCabe, Judy Spearmint, Millie Kribel, Kathleen Lawson, Dorothy Heimlich, Connie Bronson, Joseph Simmons, Amy Natkins, Terri Jackson, Alice Penderghest, Samuel Gonzalez, Mary Elizabeth Unterfofler, Ana Esquilin Santos, Ann Rainsford & Family, Rayan Bousso, Richard Lipton, Palmina Rucker, Martha King Cox, Anna Satchell, Steve Damville, Jessica Jara, Joe Hagan, Ned Dugery, Vincent Owens, , Barbara Rothenbach, Diane Harris, Siobhan Barrett, Mary Corini, Robert Glasgow, Alysa Smith, Joanne Gerney, Diane Dugan, Sue Henigan, Mary Hunter Gibbs.

Our Sister Parish of Las Anonas de Santa Cruz, El Salvador. Those who fight in wars, those who are victims of war, and those who seek peace and justice.

PASTORAL CARE

We will bring the Eucharist to those unable to attend Mass regularly because of sickness or infirmity. Please call the Rectory, at 215-438-2925.

Last Week's Collection	2,944.00
Electronic	<u>3,250.00.</u>
Total	6,194.00
Tithe	309.70

Today's Readings

First Reading:	Ezekiel 37:12-14
Psalm:	Psalm 130
Second Reading:	Romans 8:8-11
Gospel:	John 11:1-45

Readings for Next Week

First Reading:	Isaiah 50:4-7
Psalm:	Psalm 22
Second Reading:	Philippians 2:6-11
Gospel:	Matthew 26:14-7:66

Monday:	Dn 13:1-9, 15-17, 19-30, 33-62; Ps 23:1-6; Jn 8:1-11
Tuesday:	Nm 21:4-9; Ps 102:2-3, 16-21; Jn 8:21-30
Wednesday:	Dn 3:14-20, 91-92, 95; Dn 3:52-56; Jn 8:31-42
Thursday:	Gn 17:3-9; Ps 105:4-9; Jn 8:51-59
Friday:	Jer 20:10-13; Ps 18:2-7; Jn 10:31-42
Saturday:	Ez 37:21-28; Jer 31:10, 11-13; Jn 11:45-56

BAPTISM OF OUR CHILDREN

Call Fr. Sy Peterka, Pastor, at 215-438-2925, ext. 218, for available dates and additional information.

RITE OF CHRISTIAN INITIATION OF ADULTS

The RCIA is the process through which adults become members of the Catholic Church. If you are interested in exploring whether the Catholic Church is where you want to begin or continue your Christian faith journey, please contact the Rectory at 215-438-2925.

THOSE IN NEED OF THE SACRAMENTS

Please contact Fr. Sy Peterka, at 215-438-2925 ext.218, to make arrangements.

MINISTRY OPPORTUNITIES

If you are interested in becoming involved in one or more of our Parish ministries, call the Church office, at 215-438-2925.

PARISH OUTREACH

Non-perishable food donations may be made Monday, Tuesday and Friday between 9am and Noon. To make an appointment for any other time, please call Evelyn Rogers at 215-438-1514.

RESERVATIONS FOR MEETINGS/EVENTS

Please call the Church office, 215-438-2925.

RACIAL HEALING STATEMENT

To foster a community in which people of all races and cultures are treated as equals and fully participate in the life of the church. We hope to achieve this by... Deepening Cross-Racial/Cross-Cultural relationships; Developing each person's gifts for Leadership & Ministry, (Including each group's Art & Culture) and by... Supporting actions for justice.

ANNOUNCEMENTS - April 2-8, 2017

PASSOVER & EASTER, JEWS & CHRISTIANS

The major feasts in Christianity and Judaism always come together in the spring. This year, the 8-day celebration of Passover begins on the evening of April 10, while Palm Sunday launches us into Holy Week on April 9, culminating in Easter on Apr 16. Our two faith-communities share beautiful scriptures and the same God who creates and sustains us. But we also have a history of tension and oppression over the centuries, where Christians have allowed a partial or warped understanding of our faith and our scriptures to open us up to anti-Jewish thoughts, words and actions—including blaming all Jews for the death of Jesus. This sadly paved the way for far too many Christians to stand by as the Holocaust took place, and it remains a blind-spot for many. In this Lenten season, let us pray for the courage, as Catholics, to repent for the “sins of omission” that keep the seeds of anti-Semitism alive in our hearts and our communities. And let us give thanks that as Jews and Christians, we are truly sisters and brothers in God’s love.

FRIDAYS IN LENT

Stations of the Cross will be at 6:30pm every Friday in Lent
Adoration of the Blessed Sacrament will be Fridays noon-3pm.

RCIA CANDIDATES

Please pray for John Burrell, Paige Chapin, Chris Chavez, Michael Garcia, Miki Sekiguchi, and Michael Taylor.

CALLING ALL YOUNG ADULTS (AGES 20-45)

Come to have a pizza celebration in the Hospitality Center on **Sunday, April 9th**. We want to listen as you talk about your faith and vision for the Church and St. Vincent’s.

LECTORS

Welcome to our newly-trained lectors: Lapo Miles, David Koppisch and son Daniel, Fran Olivieri, Jeanna Murat, Joe & Carroll Clay, and Trinique Stalling! We are in especially great need of lectors at the 11:00 Mass. If you feel you could serve as a Minister of God’s Word, please contact Mary Laver to arrange for an orientation (610-324-9388).

EUCCHARISTIC MINISTER WORKSHOP

We invite new and current Eucharistic Ministers at Mass and visiting the sick to share the importance of these ministries
Tuesday, April 4 at 6:30pm and Saturday, April 8 at 2pm.

HOSPITALITY

Please join us for hospitality provided by the community after the 9am Mass in the Hospitality center. To volunteer, sign up on the bulletin board by the side entrance. Questions? Call Jack DiFeo 215 287-5682.

UPDATE ON THE CAPITAL CAMPAIGN

We want to thank all of you who participated by making pledges to the Capital Campaign and for getting your pledges in by now. This has been a gratifying experience for us as we have seen how parishioners have truly made this a spiritually driven decision in their lives. As we continue to monitor the flow of funds coming in to accomplish all of the repairs needed on the church and rectory, we ask that you remember to send in your monthly or quarterly pledge amount, if this applies to you. Some people wanted to complete their pledge over time and we asked that it be within a period of three years. If you need to speak with someone regarding this commitment, please call Terry Trudeau at 215-990-0751.

CELEBRATING TOGETHER FOR ONE MASS AT 10AM

Many have suggested that we come together for a joint celebration more often. At Pastoral Council, these five Sundays were suggested. Please share your thoughts with your Pastoral Council.:

1. First Communion, the 1st Sunday of May. (May 7)
2. Sunday of the July 4th weekend. (We would also celebrate Juneteenth at this time, usually the 1st Sunday of July.)
3. Sunday when we celebrate the feast of St. Vincent DePaul (September 27th).
4. Last Sunday of the Liturgical Year, “Feast of Christ the King”, usually late November. It would be Ministry Sunday.
5. Black History Month Sunday, celebrated with potluck, after 2nd Sunday, in February.

POWER UPDATE

To re-charge your hope in these challenging times, please join POWER at any of our upcoming events. St Vincent’s is one of many congregations in this vibrant interfaith community organization that works on economic dignity issues, criminal justice reform, fair school funding and more! Contact co-chairs Terri Burgin (215-651-0100) or Mary Laver (610-324-9388) for more info and/or for ride-sharing. For more on POWER, see www.powerinterfaith.org.

Tuesday, April 4: Economic Dignity Rally & Workshop on the 49th anniversary of MLK’s assassination, while he was in Memphis fighting for the rights of African-American workers! **5 to 6pm** at City Hall: Rally for economic justice with POWER, unions and ally organizations; **6 to 8:30pm** Workshop on “Black Work Matters” economic demands. Just 1/2 block north of fCity Hall: Arch Street United Methodist Church, 55 N. Broad Street.
Saturday, April 22: Earth Day workshop on Race, Economics and Environment **6 to 8:30pm** at POWER offices in St Malachy’s school bldg, 1429 N 11th St.

NEW SANCTUARY

Emergency 24/7 Line for Raids: 267-333-9530

New Sanctuary asks for a response to possible raids by federal immigration agents (I.C.E). If you become aware of a raid going on, call the above number immediately for “Sanctuary in the Streets”. To receive training to be a part of the response, email maria@sanctuaryphiladelphia.org, or call Paul at 267-237-6683.

VATICAN SUPPORT for SOCIAL JUSTICE

The “Message from Modesto”: In February, we commissioned 4 parishioners as delegates to the Modesto CA “Meeting of Popular Movements” event initiated by Pope Francis. The purpose? To connect the Catholic Church with grassroots groups who lift up their rights and dignity as people who suffer discrimination, especially if that is based on their race or immigration status. In the Easter season, watch for inserts on the “Message from Modesto” and a report-out from this very inspiring conference, which drew 700 representatives of grassroots organizations around the U.S. We are not alone in building up God’s Beloved Community, and the Church stands with us!

JOB TRAINING FOR PRISONERS

Par-Recycle Works is located at 342 E.Walnut La. 19144 267-335-5455. Warehouse Hours of Operation are Monday through Friday from 9:00 to 5:00. You can drop off electronics during these hours or bring them to the rectory kitchen. We pick up at St.Vincent's every Monday. Questions? Contact Laura Ford: laura@par-recycleworks.org or check website Par-recycleworks.org or on You Tube: Par-recycleworks.

Saint Vincent de Paul Parish
Registration Form

Thanks for being here! If you would like to become an ACTIVE member of St. Vincent De Paul Parish (full-time or part-time), we invite you to **complete the Parish Registration form below.**

Date _____ Envelope number _____

Name _____

last

first

Address _____

City _____ State _____ Zip _____

Date of Birth _____ Home Phone _____

Cell _____

Email _____

Full name and relationship of all resident family members

_____ DOB _____ Relationship _____

_____ DOB _____ Relationship _____

_____ DOB _____ Relationship _____

_____ DOB _____ Relationship _____

Have you received the Sacraments?

() Baptism () Confirmation () First Communion

Are you interested in

() Liturgical Ministry () Service Ministry

(Can you sing, lector, teach....)

**Please place completed form in the Offeratory basket
or send to the Parish Office and we will contact you.**

.....

**Bulletin Deadline: Mondays by noon. Email to
secretary@saint-vincent-church.org**

St. Vincent de Paul Church
Electronic Donation Authorization ES6255

Thank you for considering donations to St. Vincent de Paul electronically via your bank account. Please complete this form so that we can set things up for you. If you have questions, call Kitty at 215-438-2925x229

Date_____ Envelope Number_____
Electronic Type: New____ Change____

Name_____ last first

Address_____

City_____ State__ Zip_____

Telephone #_____

Cell #_____

Email_____

Date of 1st Donation_____

Amount of Donation_____

Frequency:

Monthly on the **1st** _____

Monthly on the **15th** _____

Weekly (**every Monday**) _____

Weekly (**every other Monday**)_____

Bank Routing Number_____

Account Number_____

Please debit my checking account per **attached voided check**. (If you wish to debit your savings account, please contact your bank for routing and account number.) **I authorize the above organization to process debit entries to my bank account. I understand that this authority will remain in effect until I provide reasonable notification to terminate the authorization.**
Authorized signature and Date:

Prayer Petitions for April 1-2, 2017

Gracious God, we strive to be in union with the holy church of God and with our Servant Leader, Pope Francis. May we bring the Light of God's kingdom to the darkness of hunger, injustice and oppression.

God of Justice, we pray for the leaders of our nation, and all nations of the world. We ask that your Holy Spirit inspire them to enact laws which deepen our respect for each person's dignity, and lead us all to an end of violence and abuse.

God of All People, as we travel this Lenten journey, we long to be faithful to our baptismal covenant. Help us to fulfill our Lenten practices of prayer, charity and conversion.

God of Love, our community will soon prepare for new members to serve on Parish Council. Prepare those candidates to be open to God's calling and to submit to His will.

Healing God, we pray for your great healing on America. We need you now, more than ever. Shine your light on us dear God.

God of Consolation, our family, friends and community have lost loved ones. We pray to be consoled in our grief by the Lord, who wept at the death of his friend Lazarus.

Jack DiFeo

March 27, 2017

ANNOUNCEMENTS FOR APRIL 1ST AND 2ND, 2017

LENTEN THEME FOR WEEK 4: Against All Odds: Seeing and Hearing Jesus

UPCOMING EVENTS:

Daily Mass, Tuesday through Friday, 7am.

Bible Study, Wednesday, at 6:30pm.

Adoration, Friday, from 12 until 3pm, in the Chapel (use side door of church).

Stations of the Cross and Benediction, Friday, 6:30pm.

EUCCHARISTIC MINISTER WORKSHOP: This week! This is for both new and already assigned Eucharistic Ministers, for both at Mass and visiting the sick. There will be a sharing of importance of these ministries and practical implementation. This will be offered at two times; Tuesday evening, April 4th, at 6:30pm and again on Saturday, April 8th, at 2pm.

FIRST COMMUNION: We will have ONE MASS on Sunday, May 7th, at 10am, with a celebration to follow after Mass for everyone.

ELECTRONIC GIVING: Please consider signing up for this option of tithing.

VINCENTIAN FAMILY SYMPOSIUM IN ROME: The trip is from October 11th through the 18th. The symposium is October 13th through the 15th. Brochures are available. There should be around 5,000 people from the Vincentian family, from around the world. Pope Francis is scheduled to come and speak with us on October 14th.

JULIE KRING'S ART EXHIBIT: The exhibit is from March 20th to April 26th, at the Gallery at Congregation Kol Ami, 8201 High School Road, in Elkins Park.

LECTORS: Please sign up by March 26 for Holy Week and Triduum readings. Those who will be reading the Passion on Palm Sunday or Good Friday must attend a practice on Saturday, April 1st from 1:30 to 3:30pm. For questions and more information, please contact Mary Laver at mlaver14@comcast.net or 610-324-9388.

RECITAL: Join us here on Sunday, April 30th, for a performance from the students of the Georgia E. Gregory Interdenominational School of Music, at 1:30pm. The youngsters, ages 4-13, will entertain us via piano, voice and praise dance. Donations accepted.

HOLY WEEK SCHEDULE

Palm Sunday:

Saturday, at 4pm

Sunday, at 8:45am and 11:15am

Time change is to accommodate the Palm Sunday procession and parking.

Holy Thursday:

Mass of the Lord's Supper, at 7pm

Please bring the following to Mass with you:

1. *Bag of non-perishable food items for the food pantry*
2. *Your filled rice bowl*

Remember ALL are invited to participate in foot washing.

Good Friday:

Liturgy of the Word, Adoration of the Cross and Communion, at 3pm.

Seven Last Words...Broken Open and Adoration of the Cross, at 7pm.

Holy Saturday:

Easter Vigil, at 7pm

Six people will be welcomed into the Catholic Church and this faith community.

Easter Sunday:

Sunrise Service, at 6am

Mass, at 9am and 11am

Some Reflections on the Portrayal of Jews in the Lectionary for Holy Week

Angela Russell Christman, Ph.D.

- Scripture scholar
Loyola University
Maryland

Throughout the liturgical year, as we listen to the Scripture at Mass, we are called to receive its message personally. The Bible, in this way, is not merely a written text like any other book, but conveys a message that we must make our own: We hear the prophets' words, realizing that they are addressed not just to ancient Israel, but also to us. Like the shepherds and the magi, we kneel in adoration before Christ. With Peter and the other disciples, we sometimes follow the Lord bravely, but at other times are filled with fear and doubt. We come to Jesus for healing and forgiveness, as did the multitudes so long ago. And like the disciples on the road to Emmaus, we discover Jesus in the breaking of the bread. Since we find ourselves in the Bible in this way, it is not a book that simply tells us about past events. Through its words, God speaks to us today, calling us to ever greater conversion and faithfulness. In short, God's Word is not bound by time and place, but is able to address peoples across the ages.

But the mystery and power of God's written revelation to humankind should not cause us to forget that the Bible was written by individuals. Thus, it necessarily reflects the time and place of its various human authors, even as it transcends those limitations to speak to later generations.

The danger of forgetting the historical context of Scripture is particularly acute during Lent and Holy Week, because of the circumstances in which the passion accounts were first written. Each of the evangelists penned his gospel toward the end of the first century, committing to paper the narratives passed down orally by the earliest Christians since the time of Jesus. The Gospel according to Mark, almost certainly the earliest of the four, was written *circa* 70 CE.¹ Matthew and Luke were each composed sometime in the next 15 years, with the latest, John, about a decade later. When Mark's gospel was written, the separation of Christianity from Judaism had begun, and by the time of John's gospel the relationship between Jews and Christians had become even more strained. (Relationships among siblings provide a good analogy: having a serious disagreement with a sibling is much more troubling than having that same disagreement with someone you just happened to sit next to on the local bus.)

As a result of this painful separation, all four evangelists recount conflicts that Jesus had with his fellow Jews, in part, to reassure their audiences: if Jesus, the one anointed by God to redeem the world, was at odds with the Jews, naturally his followers would experience the same hostility. Furthermore, historical evidence suggests that both Jews and pagans challenged the early Christians by arguing that the Church was mistaken and misguided in its claims about Jesus.² The gospel writers, in their portrayal of the

¹ CE stands for "Common Era," i.e., the era common to Jews and Christians. It corresponds to AD, Anno Domini, while BCE, "Before the Common Era" replaces BC, "Before Christ." The designations of BCE and CE were developed as a result of increased conversations between Jews and Christians.

² Romans generally disliked Judaism, for they considered its practices, from food laws to circumcision, bewildering at best and offensive at worst. However, they did respect Judaism because of its claim to antiquity. As long as the Jews did not entertain ideas about gaining political independence, the Romans usually allowed them to live in accord with the Torah. Some Romans even expressed admiration for the Jews' righteousness. By contrast, Christianity was viewed as despicable and subversive. Having separated from Judaism, the Church was seen as a "new religion" lacking any claim to antiquity, and its refusal to sacrifice to the emperor confirmed that it was seditious.

Pharisees, Sadducees, and the Jews in general, seek to bolster the confidence of the early Christians, many of whom were distressed by such challenges.

Each evangelist does this in a different way, tailored to the specific situation of the church for which he writes. For example, John, whose passion account is read on Good Friday, appears to have composed his gospel for a community of Christians that included many Jews who had continued attending the synagogue until they were forced out (see, e.g., Jn 9:22). To reassure them, John paints with a very broad brush and depicts Jews who do not follow Jesus as spiritually blind. Similarly, many of those for whom Matthew wrote were probably Jewish-Christians deeply troubled by Christianity's break with Judaism. Thus, Matthew not only accentuates Jesus' conflicts with the scribes and Pharisees, but also reports that when Pilate washed his hands of Jesus' death, the people responded, "His blood be upon us and upon our children" (Mt 27:25).

Because of the circumstances in which the early Christians found themselves, we can understand the evangelists' approach to Judaism, even as we acknowledge that it is not praiseworthy. But tragically, when the Church's situation was dramatically changed—it was no longer a tiny, persecuted community, but rather the dominant religion of Europe—the anti-Jewish texts in the gospels were used by some to defend oppression and violence against the Jews who were unjustly viewed by many Christians as guilty of deicide (i.e., "murdering God") and abandoned by God. This is the danger in forgetting the historical context of the New Testament: that we hear certain passages in such a way as to assume that God has turned away from the children of Abraham.

Fortunately, the New Testament itself contains a strong voice that warns us against such a judgment. In Romans 9–11, Paul struggles to understand why his fellow Jews do not share his belief in Jesus' messiahship. His anguish in these chapters is palpable, as is his love for his Jewish brothers and sisters. In the end, Paul emphatically affirms that God has not abandoned his people (Rom 11:1, 25–26). Rather, their lack of belief in Jesus is part of God's providential plan to bring salvation to the Gentiles (Rom 11:11–12, 26). Moreover, the Jews are the cultivated olive tree onto which the wild olive tree (i.e., the Gentiles) has been grafted (Rom 11:17–24).

The Vatican II declaration, *Nostra Aetate*, echoes Paul when it says that the Church can not "forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles....God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues....the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone...." Moreover, *Nostra Aetate* affirms that "what happened in [Christ's] passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today" and Christians should not consider the Jews "rejected or accursed by God." Just as God repeatedly extends steadfast love and mercy to us Gentiles, so too he always offers that same steadfast love and mercy to the Jews.

As we participate in the liturgies of Holy Week, all Christians should keep these principles in mind. The sacred Scriptures we hear, together with the liturgical rituals contrasting darkness and light, mourning and joy, are intended to move us Christians to celebrate what God has done for humankind in Jesus Christ. We are called as Christians to celebrate the love God has for all people without disparagement to any other group.



DECLARATION ON
THE RELATION OF THE CHURCH TO NON-CHRISTIAN RELIGIONS
NOSTRA AETATE
PROCLAIMED BY HIS HOLINESS
POPE PAUL VI
ON OCTOBER 28, 1965

1. In our time, when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions. In her task of promoting unity and love among men, indeed among nations, she considers above all in this declaration what men have in common and what draws them to fellowship.

One is the community of all peoples, one their origin, for God made the whole human race to live over the face of the earth.⁽¹⁾ One also is their final goal, God. His providence, His manifestations of goodness, His saving design extend to all men,⁽²⁾ until that time when the elect will be united in the Holy City, the city ablaze with the glory of God, where the nations will walk in His light.⁽³⁾

Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men: What is man? What is the meaning, the aim of our life? What is moral good, what is sin? Whence suffering and what purpose does it serve? Which is the road to true happiness? What are death, judgment and retribution after death? What, finally, is that ultimate inexpressible mystery which encompasses our existence: whence do we come, and where are we going?

2. From ancient times down to the present, there is found among various peoples a certain perception of that hidden power which hovers over the course of things and over the events of human history; at times some indeed have come to the recognition of a Supreme Being, or even of a Father. This perception and recognition penetrates their lives with a profound religious sense.

Religions, however, that are bound up with an advanced culture have struggled to answer the same questions by means of more refined concepts and a more developed language. Thus in Hinduism, men contemplate the divine mystery and express it through an inexhaustible abundance of myths and through searching philosophical inquiry. They seek freedom from the anguish of our human condition either through ascetical practices or profound meditation or a flight to God with love and trust. Again, Buddhism, in its various forms, realizes the radical insufficiency of this changeable world; it teaches a way by which men, in a devout and confident spirit, may be able either to acquire the state of perfect liberation, or attain, by their own efforts or through higher help, supreme illumination. Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing "ways," comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions. She regards with sincere reverence those ways of conduct and of life, those precepts and teachings which, though differing in many aspects from the ones she holds and sets forth, nonetheless often reflect a ray of that Truth which enlightens all men. Indeed, she proclaims, and ever must proclaim Christ "the way, the truth, and the life" (John 14:6), in whom men may find the fullness of religious life, in whom God has reconciled all things to Himself.⁽⁴⁾

The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with prudence and love and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.

3. The Church regards with esteem also the Moslems. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth,⁽⁵⁾ who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honor Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer, almsgiving and fasting.

Since in the course of centuries not a few quarrels and hostilities have arisen between Christians and Moslems, this sacred synod urges all to forget the past and to work sincerely for mutual understanding and to preserve as well as to promote together for the benefit of all mankind social justice and moral welfare, as well as peace and freedom.

4. As the sacred synod searches into the mystery of the Church, it remembers the bond that spiritually ties the people of the New Covenant to Abraham's stock.

Thus the Church of Christ acknowledges that, according to God's saving design, the beginnings of her faith and her election are

found already among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ-Abraham's sons according to faith (6)-are included in the same Patriarch's call, and likewise that the salvation of the Church is mysteriously foreshadowed by the chosen people's exodus from the land of bondage. The Church, therefore, cannot forget that she received the revelation of the Old Testament through the people with whom God in His inexpressible mercy concluded the Ancient Covenant. Nor can she forget that she draws sustenance from the root of that well-cultivated olive tree onto which have been grafted the wild shoots, the Gentiles.(7) Indeed, the Church believes that by His cross Christ, Our Peace, reconciled Jews and Gentiles, making both one in Himself.(8)

The Church keeps ever in mind the words of the Apostle about his kinsmen: "theirs is the sonship and the glory and the covenants and the law and the worship and the promises; theirs are the fathers and from them is the Christ according to the flesh" (Rom. 9:4-5), the Son of the Virgin Mary. She also recalls that the Apostles, the Church's main-stay and pillars, as well as most of the early disciples who proclaimed Christ's Gospel to the world, sprang from the Jewish people.

As Holy Scripture testifies, Jerusalem did not recognize the time of her visitation,(9) nor did the Jews in large number, accept the Gospel; indeed not a few opposed its spreading.(10) Nevertheless, God holds the Jews most dear for the sake of their Fathers; He does not repent of the gifts He makes or of the calls He issues-such is the witness of the Apostle.(11) In company with the Prophets and the same Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve him shoulder to shoulder" (Soph. 3:9).(12)

Since the spiritual patrimony common to Christians and Jews is thus so great, this sacred synod wants to foster and recommend that mutual understanding and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

True, the Jewish authorities and those who followed their lead pressed for the death of Christ;(13) still, what happened in His passion cannot be charged against all the Jews, without distinction, then alive, nor against the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected or accursed by God, as if this followed from the Holy Scriptures. All should see to it, then, that in catechetical work or in the preaching of the word of God they do not teach anything that does not conform to the truth of the Gospel and the spirit of Christ.

Furthermore, in her rejection of every persecution against any man, the Church, mindful of the patrimony she shares with the Jews and moved not by political reasons but by the Gospel's spiritual love, decries hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

Besides, as the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

5. We cannot truly call on God, the Father of all, if we refuse to treat in a brotherly way any man, created as he is in the image of God. Man's relation to God the Father and his relation to men his brothers are so linked together that Scripture says: "He who does not love does not know God" (1 John 4:8).

No foundation therefore remains for any theory or practice that leads to discrimination between man and man or people and people, so far as their human dignity and the rights flowing from it are concerned.

The Church reproves, as foreign to the mind of Christ, any discrimination against men or harassment of them because of their race, color, condition of life, or religion. On the contrary, following in the footsteps of the holy Apostles Peter and Paul, this sacred synod ardently implores the Christian faithful to "maintain good fellowship among the nations" (1 Peter 2:12), and, if possible, to live for their part in peace with all men,(14) so that they may truly be sons of the Father who is in heaven.(15)

NOTES

1. Cf. *Acts* 17:26

2. Cf. *Wis.* 8:1; *Acts* 14:17; *Rom.* 2:6-7; 1 *Tim.* 2:4

3. Cf. *Apoc.* 21:23f.

4. Cf. 2 *Cor.* 5:18-19

5. Cf. St. Gregory VII, *letter XXI to Anzir (Nacir), King of Mauritania* (Pl. 148, col. 450f.)

6. Cf. *Gal.* 3:7

7. Cf. *Rom.* 11:17-24

8. Cf. *Eph.* 2:14-16

9. Cf. *Lk.* 19:44

OBITUARIES

Rita Ungaro Schiavone, founder of Aid for Friends

By Bonnie L. Cook
STAFF WRITER

Rita Ungaro Schiavone, 82, of Northeast Philadelphia, a nonprofit founder who dedicated her life to helping the Philadelphia area's frail and forgotten, died Wednesday, March 22, of respiratory failure at home.

In 1974, Mrs. Schiavone established Aid for Friends, an organization that provided free meals — delivered by a volunteer — to isolated seniors and those who were disabled and homebound.

The idea for the weekly service was kindled when Mrs. Schiavone met an old woman in the Frankford section of Philadelphia who was hungry and alone, her family said.

"This lady fell through the cracks — she had no family, no food, no friends — and Mom was determined to do something about it," said her son Vincent J. Schiavone. "That night at dinner, Mom took tin foil and made a tray, and put in it a serving of food from our table for her new friend."

Mrs. Schiavone realized there were others who could benefit from seven homemade meals per week plus the social contact provided by a visitor. Each volunteer visitor was matched with the same recipient so that the two could spend time together and become friends.

"Mom was an amazing social entrepreneur before it was fashionable," her son said. "She was smart, driven, tenacious, demanding, and tireless."

To recruit volunteers for the project, Mrs. Schiavone spoke at churches, synagogues, and service organizations. "Just feed your new friend the same food you feed your family every night," she told prospective cooks. "Put the trays in your freezer and bring them to church, your synagogue or a social organization when you

visit."

Another set of volunteers was responsible for picking up a week's supply of food and delivering it to recipients. Still another set worked in the nonprofit's warehouse at 12271 Townsend Rd.

Joe Gavaghan, a retired newspaper advertising salesman, said he had volunteered for the past 16 years in the nonprofit's ware-

house, packing meals and filling the freezers that hold the meals. "She was a very caring person for those who needed help," he said of Mrs. Schiavone.

The organization's efforts enabled many recipients of the meals to remain in their

homes "and live in relative dignity," her son said.

In the fiscal year ending July 31, 2016 alone, the nonprofit served 295,000 meals to 1,690 in need, working with \$1.6 million worth of donated food and a budget of \$897,750, according to figures he provided. During the same period, 14,000 volunteered their time and effort.

"Mom couldn't do it by herself and she knew that," her son said. "She got a lot of people who joined her, and they were good people."

Mrs. Schiavone received many awards, including the Papal Cross for service to the community and church bestowed in 1998 by His Holiness John Paul II.

Born in the Juniata section of Philadelphia, Mrs. Schiavone graduated from Frankford High School. She met her husband, Michael A. Schiavone, when both were enrolled at Temple University. She studied for two years,

before settling in Northeast Philadelphia to start a family.

While her husband, a dentist, supported the family, Mrs. Schiavone reared the couple's four sons and began looking outside the family for ways she could help others. In 1966, she tested the waters by becoming a director of lay volunteers in the Catholic Archdiocese of Philadelphia. She started a food distribution program and was appointed by John Cardinal Kroll to the board of the Cardinal's Commission on Human Relations.

Mrs. Schiavone retired seven years ago — she stopped going to the office — although she remained active behind the scenes until the week of her death. Her son Steven M. Schiavone, an attorney, replaces her as the director of Aid for Friends.

When not engaged in the nonprofit, Mrs. Schiavone pampered her golden retriever, Emmy, played the piano, and enjoyed the company of her children, grandchildren and great-grandchildren.

In addition to her sons and husband of 62 years, she is survived by sons Dr. Michael A. II and Joseph J.; six grandchildren; two great-grandchildren; and nieces and nephews.

A viewing will be held from 3 to 9 p.m. Friday, March 31, at Aid for Friends, 12271 Townsend Rd., Philadelphia, and again from 9 to 11 a.m. Saturday, April 1, at St. Jerome's Church, 8100 Colfax St., Philadelphia. An 11 a.m. Funeral Mass Saturday at the church will be followed by burial in Resurrection Cemetery, Bensalem.

Memorial contributions may be made to the Aid for Friends Rita's Fund at www.aidforfriends.org.

✉ bcook@phillynews.com
 📱 @cookb



Rita Ungaro Schiavone



Youth Ministry Upcoming Events

March 18th

Lector Workshop

Come learn how to be a lector at mass, a great opportunity to serve the parish and meet other people! Snacks will be included!

April 22

Earth Day Celebration

Join us on Earth Day for fun activities and discussion surrounding the environment. More details to come!

May 19

Event TBA

Email youthministry@saint-vincent-church.org with any interest or questions. Thanks, Delia and Katie.



Spiritual Formation Program

Saturdays: March 25, April 1, April 8,
April 22 and April 29
2 – 4 PM

Come, Explore, Grow in your relationship with God.

Is there a yearning in you that runs deep, a yearning for love, for meaning, to live true? The Christian tradition says that it is God we long for at the deepest level of our being and that only in God will we find the fulfillment we yearn for. This **spiritual formation program**, facilitated by Kathy Cleaver, a trained spiritual director, will give you the tools and time to explore and connect with your yearnings. You will be asked to spend some time in prayer between sessions.

Some of the topics that will be explored are Spiritual Yearning, God's Love and Our Relationship, Noticing God, Nurturing Spiritual Practices, Ways of Praying, Doing and Being, Solitude and Silence. The format for the sessions will be contemplative and experiential.

Where: St. Vincent's Rectory Parlor

Register: There is no fee, but you must register.

Please contact Kathy Cleaver at 267-297-6036 or KathleenAcleaver@gmail.com



Have you heard about Spiritual Direction?

What: Spiritual direction is a contemplative practice of accompanying another on their spiritual journey. It is a process of tending the Holy in the ordinary with gentle listening through a trained ear.

For: Spiritual Direction is for all who wish to explore and develop their relationship with God.

When: In a 1:1 relationship for about an hour once a month.

????? See www.KathyCleaver.com

www.sdiworld.org

SOME POSSIBLE SUGGESTIONS FOR LENTEN PRACTICES

Bring in each week canned goods or non-perishables for our food pantry.

Save money for the rice bowl each week and do the calendar.

Come to daily mass once a week. Masses are Tuesday through Friday, at 7am.

Read scripture daily.

Choose a prayer partner and each day pray with that person.

Pray the Rosary daily.

Pray as a family for 10-15 minutes, once a week, on one of the readings.

Come to Stations, Adoration and Benediction on Friday nights, at 6:30 pm.

Come to Holy Hour on Fridays, from noon until 3 pm, in the chapel. Sign up and stay 30 minutes or an hour before Blessed Sacrament.

Join a ministry.

Send a card, call or visit a sick family member, friend or church member each week and pray with them.

Pray for our Candidates and Catechumens daily, as they approach Easter.

Do Corbin and Grace's Lenten Calendar, with children.

Read a chapter of Resisting Happiness each day (37). Partner to reflect.

Pray and fast for growth in the parish.



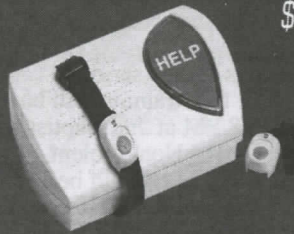
LET US PRAY...

O Lord our God, in the name of our Daughters and Sisters of Nigeria we come to you on bended knee in prayer. In the heat of this day, suffering and hardship has visited young ones and we beg you, almighty Father, Son and Holy Spirit to bring forth release and mercy on those who have been captured, sold and raped. Reverse O Lord, the spirit of the captors. Restore O Lord, the hope of these young innocent girls and bring Recovery to them and their families. Relieve the injured and Redeem O Lord, this situation and drench it with Your love and mercy. We remember O Lord, how You set the captives free in Egypt and how You carved a way to freedom by splitting the waters of the Red Sea. We remember, O Lord how Your mighty hand brought David out of the lion's den and we ask You, O Lord to do the same for our dear young Sisters and Daughters. We come to You this day, knowing the fullness of Your amazing grace which makes a way out of no way. We thank You O Lord for what You can do and will do in Jesus' name- Amen



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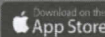
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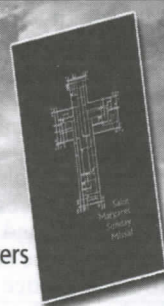
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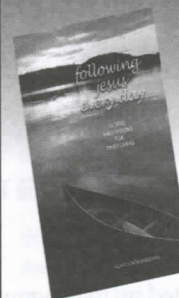
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