

St. Lucy's Church

The National Shrine of St. Gerard

118 Seventh Avenue, Newark, NJ 07104



Twenty-Fourth Sunday in Ordinary Time SEPTEMBER 17, 2023

MONDAY, SEPTEMBER 18, 2023

7:00am Mr & Mrs F. Sprella by Son /Agnes Perna
by Eileen Budd

9:00am Jacques Alexandre & Mary Viergela Louis
by Family

5:30pm (Int) Lene by Daughter/Lambert
Dliavemde by Daughter

TUESDAY, SEPTEMBER 19, 2023

7:00am Mr & Mrs F. Sprella by Son

9:00am Angela DiMilia by Son John/Lucille Volpe
Muller by Marge

5:30pm Sr. Joan Walters by Maryann Mercurio/
(Int) Anthony by Sister

WEDNESDAY, SEPTEMBER 20, 2023

7:00am Mr & Mrs F. Sprella by Son

9:00am Bruno Salerno by Cousin Maria/Emilia
Balcazar by Angel Rios

5:30pm (Int) Kevin by Aunt/ (Int) Ryan by Mother

THURSDAY, SEPTEMBER 21, 2023

7:00am Mr & Mrs F. Sprella by Son

9:00am Louise Vessichelli by Godson Frankie/
(Int) Gjonbali Family

5:30pm Rose Jamele by Grandson/ (Int) Kapaj
Family

FRIDAY, SEPTEMBER 22, 2023

7:00am Mr & Mrs F. Sprella by Son

9:00am Jacques Alexandre & Mary Viergela Louis
by Family

5:30pm (Int) Fatjon by Wife/ (Int) Lucy by Family

SATURDAY, SEPTEMBER 23, 2023

7:00am Mr & Mrs F. Sprella by Son

9:00am Geraldine Bevilacqua (Birth) by Susan
LaMorte/ Sharon A. Janus by Lafayette Family

6:00pm Fortunato Barrillari by Daughter

SUNDAY, SEPTEMBER 24, 2023

8:00am Rosina & Fred Makofka by Cathy
Masters/People of the Parish

9:00am Elmaldrina Bravo by Angel Rios/Edelmira
Miranda by Family

11:00am RoseAnn Perna by "R" Club/Family of
Bernard D'Avella Jr.

12:30pm Dec'd of Zarro & Waksmundzki Family
by Frankie & Ray/James Caruso by Family

5:30pm Mr & Mrs F. Sprella by Son

PASTOR AND PRIESTS

Rev. Paul Donohue, MCCJ, **Pastor.** Rev. Chris Aleti, MCCJ, **Vicar**

DEACONS

Simplice Ahoua & Dennis La Scala Ph.D

ADMINISTRATIVE SECRETARY: Maria Rosania

(973) 803-4200. **E-mail:** stlucysnwk@yahoo.com

RELIGIOUS EDUCATION: Omar Navarro

(973) 803-4200. **E-mail:** stlucysnwk@saintlucy.net

CONTACT

Rectory: Main# (973) 803-4200

E-mail: stlucysnwk@yahoo.com

MASS SCHEDULE

Weekday: 7:00 am, 9:00 am & 5:30 pm

Saturday: 7:00 am, 9:00 am & 6:00 pm

Sunday: 8:00 am in **Italian**

9:00 am in **Spanish**

11:00 am, 12:30 pm & 5:30 pm in **English**

First Sunday of the Month at 12:30 pm:

Mothers praying to conceive and expectant mothers will receive a special blessing with the relic of Saint Gerard.

Last Sunday of the Month at 5:30 pm:

Mass in French

FROM THE PASTOR

Twenty-Fourth Sunday in Ordinary Time

The autumn workshops are the next steps for our Archdiocese of Newark: Going Deeper with the Synod on Synodality: The Lord's Call. All are welcome! The workshops will provide time for prayer and sharing. It will also explore next steps for the Archdiocese and practical ways parish and others can respond to the first priority from our report—Welcome, Hospitality, and Outreach.

Select ONE in-person session. <https://forms.gle/gSXCCtcEcUb5bnMV9>



Thursday, September 21—6:30 to 9:00 p.m. at JPll Youth Center, Kearny.

Saturday, September 23—9:30 to 12:00 p.m. Archdiocesan Pastoral Center, Newark.

Thursday, September 28—6:30 to 9:00 p.m. at St. Andrew Parish, Westwood.

Saturday, October 7—9:30 to 12:00 p.m. Archdiocesan Pastoral Center, Newark.

REFLECTION ON THE GOSPEL

You probably remember how strange it seemed, back in 2011, when some of the words of the Mass changed overnight. Priests suddenly had spirit (“and with your spirit”). Multi-syllabic terminology came to the creed (“consubstantial”). And, before Communion, “Lord, I am not worthy to receive you” became “Lord, I am not worthy to have you enter under my roof.”

I had many conversations with fellow parishioners about how this reference to a roof seemed clunky and awkward. At the time, I agreed. It seemed pretty weird. But over time and with some reflection, I’ve come to appreciate it.

The revised “Lord, I am not worthy . . .” prayer connects our words more directly to Scripture. We hear the origin of it on Monday (Luke 7:1-10). As Jesus enters Capernaum, a centurion (a leader in the Roman army) sends emissaries to Jesus asking him to heal his servant. The centurion sends the following message: “Lord, do not trouble yourself, for I am not worthy to have you enter under my roof. Therefore, I did not consider myself worthy to come to you; but say the word and let my servant be healed.” Jesus, amazed at the centurion’s faith and humility, heals his servant. Our reference to a “roof” paraphrases the centurion’s statement and entwines our faith with the life of Jesus. It connects us with a long line of people who have experienced God’s grace, even though we do not deserve it.

Let’s also talk about actual roofs! The Gospels reflect a period in the early church when Christians gathered in homes. Children would have been running around. Many families ran businesses out of their homes, so the remnants of woodworking, bread baking, or stone carving may have been scattered about. The church emerged in media res, into the middle of things. These were not the antiseptic and pristine church buildings we might imagine. On the other hand, although these houses may have been chaotic, they were holy spaces. Ancient peoples did not separate religion from the rest of their lives like so many people do today.

A recent sabbatical trip brought me to Thessaloniki, Greece. In the archaeological museum there, I was stopped short by Roman tables decorated with religious scenes. One had a carving of the god Dionysus. Another had an inscription describing the dedication three women had made to a local deity. Every Roman home had a small altar, called a lararium, where they would place devotions to deities that protected the home. The Romans were polytheists, of course, but some of them were among the earliest converts to Christianity. They saw God everywhere, especially under their own roofs.

Asking God to enter under our roof challenges us to see God, not just in the bread and wine, but everywhere in our lives. Do we really welcome God under our roof? Do our homes reflect the kind of sacramentality that sees God everywhere? Do we see God in other people and commit ourselves to their good? In the Eucharist, as Pope John Paul II said, we receive “the strength to commit ourselves ever more generously, following the example of Christ, who in this sacrament lays down his life.” Asking God to enter under our roofs takes the Eucharist beyond a moment of personal piety (which it certainly is) and pushes us to think about the need to have God present in every nook and cranny of our lives.

From the writing of Micah D. Kiel, professor of theology at St. Ambrose University, Davenport, Iowa.

This Sunday's Readings

First Reading

Sirach 27:30—28:9

Those who seek God's mercy must be merciful toward others.

Responsorial Psalm

Psalm 103:1-4,9-12

A song of praise to God who is kind and merciful.

Second Reading

Romans 14:7-9

We belong to the Lord.

Gospel Reading

Matthew 18:21-35

Jesus teaches that we must forgive one another as God has forgiven us.



Sacraments and Celebrations

Baptisms: (In Spanish) - Saturdays
at 1:00pm sharp.

(In English) - **Sundays**
at 1:30 pm sharp.

Arrangements must be made at least **three months** in advance at the rectory.

Confessions: Saturday 5:30 - 6:00 pm

Marriages: Arrangements are to be made **6 months before** the date of the wedding.

Religious Education (CCD):

Contact the rectory for more info

Weekend Collection

8/26 & 8/27 - \$ 1,068.00

Reflexión del Evangelio

Probablemente recuerdes lo extraño que parecía, allá por 2011, cuando algunas de las palabras de la Misa cambiaron de la noche a la mañana. Los sacerdotes de repente tuvieron espíritu (“y con tu espíritu”). La terminología multisilábica llegó al credo (“consustancial”). Y, antes de la Comunión, “Señor, no soy digno de recibirte” se convirtió en “Señor, no soy digno de que entres bajo mi techo”.

Tuve muchas conversaciones con otros feligreses sobre cómo esta referencia a un techo parecía torpe e incómoda. En ese momento estuve de acuerdo. Parecía bastante extraño. Pero con el tiempo y con un poco de reflexión, he llegado a apreciarlo.

La versión revisada “Señor, no soy digno . . .” la oración conecta nuestras palabras más directamente con las Escrituras. Escuchamos el origen del mismo el lunes (Lucas 7:1-10). Cuando Jesús entra en Capernaum, un centurión (un líder del ejército romano) envía emisarios a Jesús pidiéndole que sane a su siervo. El centurión envía el siguiente mensaje: “Señor, no te molestes, porque no soy digno de que entres bajo mi techo. Por tanto, no me consideré digno de ir a vosotros; pero di la palabra y deja que mi siervo sea sano”. Jesús, asombrado por la fe y la humildad del centurión, sana a su siervo. Nuestra referencia a un “techo” parafrasea la declaración del centurión y entrelaza nuestra fe con la vida de Jesús. Nos conecta con una larga lista de personas que han experimentado la gracia de Dios, aunque no la merezcamos.

¡Hablemos también de tejados reales! Los Evangelios reflejan un período de la iglesia primitiva en el que los cristianos se reunían en los hogares. Los niños habrían estado corriendo. Muchas familias tenían negocios desde sus hogares, por lo que es posible que los restos de trabajos de carpintería, horneado de pan o tallado en piedra se hayan esparcido por ahí. La iglesia surgió *in media res*, en medio de las cosas. Estos no eran los edificios de iglesias antisépticos y prístinos que podríamos imaginar. Por otro lado, aunque estas casas pudieran haber sido caóticas, eran espacios sagrados. Los pueblos antiguos no separaban la religión del resto de sus vidas como lo hacen muchas personas hoy en día.

Un reciente viaje sabático me llevó a Salónica, Grecia. En el museo arqueológico me detuvieron las mesas romanas decoradas con escenas religiosas. Uno tenía una talla del dios Dioniso. Otro tenía una inscripción que describía la dedicación que tres mujeres habían hecho a una deidad local. Cada hogar romano tenía un pequeño altar, llamado *lararium*, donde colocaban devociones a las deidades que protegían el hogar. Los romanos eran politeístas, por supuesto, pero algunos de ellos estuvieron entre los primeros conversos al cristianismo. Vieron a Dios en todas partes, especialmente bajo sus propios techos.

Pedirle a Dios que entre bajo nuestro techo nos desafía a ver a Dios, no sólo en el pan y el vino, sino en todas partes de nuestras vidas. ¿Realmente damos la bienvenida a Dios bajo nuestro techo? ¿Nuestros hogares reflejan el tipo de sacramentalidad que ve a Dios en todas partes? ¿Vemos a Dios en otras personas y nos comprometemos con su bien? En la Eucaristía, como dijo el Papa Juan Pablo II, recibimos “la fuerza para comprometernos cada vez más generosamente, siguiendo el ejemplo de Cristo, que en este sacramento da su vida”. Pedirle a Dios que entre bajo nuestros techos lleva la Eucaristía más allá de un momento de piedad personal (que ciertamente lo es) y nos empuja a pensar en la necesidad de tener a Dios presente en cada rincón de nuestras vidas.

De los escritos de Micah D. Kiel, profesor de teología en la Universidad St. Ambrose, Davenport, Iowa.

124TH ANNUAL FEAST OF
ST GERARD MAIELLA
OCTOBER 13, 14, 15, & 16, 2023
St. Lucy's Church
118 SEVENTH AVENUE, NEWARK, NJ • 973-803-4200
THE NATIONAL SHRINE OF ST. GERARD

