

St. Lucy's Church

The National Shrine of St. Gerard

118 Seventh Avenue, Newark, NJ 07104



The Ascension of the Lord

MAY 21, 2023

MONDAY, MAY 22, 2023

7:00am Mr & Mrs F. Sprella by Son/Ben D'Avella by Family

9:00am Margaret Marelli by Maria & Joe/Emil Garruto (Anniv) by Emil & Irene

5:30pm In Honor of St. Jude

TUESDAY, MAY 23, 2023

7:00am George & Andrew Pace by Ron Pace/ Mr & Mrs F. Sprella by Son

9:00am Lucille DeFazio by Family

5:30pm Anna Iannolo by Anna Bonavitacola/ Robert Jones by Family

WEDNESDAY, MAY 24, 2023

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

9:00am Giuseppina Malanga by Vin DiCostanzi

5:30pm In Honor of St. Gerard

THURSDAY, MAY 25, 2023

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

9:00am People of the Parish

5:30pm In Honor of St. Joseph

FRIDAY, MAY 26, 2023

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

9:00am John Ombaldo (Birth) by Family

5:30pm Ines Cambronne by Daughter

SATURDAY, MAY 27, 2023

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

9:00am Phyllis Romano by Mr & Mrs Anthony Terrezza

6:00pm Anthony Zuzuro by Anthony & Richard

SUNDAY, MAY 28, 2023

8:00am Mr & Mrs F. Sprella by Son

9:00am Dominick Bove by Mary Bove

11:00am Charles Natiello by Children/James Lepore by Anna & Tom

12:30pm Nick & Mary Rizzitello by Daughter Rosemary /RoseAnn Perna by "R" Club

5:30pm Frank G. Megaro (Birth) by Wife Cathy/ Solange Ahou Kouakou by Family

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

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RELIGIOUS EDUCATION: Omar Navarro

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CONTACT

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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

Seventh Week of Easter

22 May to 28 May

The gospel for the Seventh Sunday of Easter has Jesus praying for his disciples. "I pray...for the ones you [Father] have given me, because they are yours, and everything of mine is yours and everything yours is mine, and I have been glorified in them." The setting of this prayer is the Last Supper, where Jesus has been speaking to his disciples about his impending death, while also assuring them that the Paraclete will come to be with them. The prayer, while directed to the Father, is spoken in the hearing of the disciples, and concludes the Supper. The prayer has three parts: Jesus prays first for himself, then for the disciples, and finally for all future believers.

The word that appears again and again in the prayer and throughout the last part of the gospel is the noun "glory" (*doxa*) and its verb form, "glorify" (*doxazō*). It carries much the same meaning that the Hebrew word *kābôd* does in the Old Testament, where it refers to visible manifestations of God's majesty in acts of power. For example, when the needy Israelites are crossing the desert, they "see the glory of the Lord" in the manna God provides (Exod 16 :7). The notion that glory is a radiant, fiery substance comes from references such as Exodus 24:16-17, where Moses ascends Mount Sinai, and "the appearance of the glory of the Lord was like a devouring fire on top of the mountain." But the root meaning of *kābôd* is "weightiness," that is, something impressive in a person that gives one importance, as in Genesis 13:2, where Abraham is said to be very "rich," literally "heavy" or "glorious" (*kābôd*) in cattle, silver, and gold.

In the Fourth Gospel, it is the Word become flesh and dwelling among us that makes the divine glory, God's impressive presence, visible to us (John 1:14). When Jesus begins to reveal his glory publicly in signs at the wedding feast of Cana, disciples perceive this as a concrete manifestation of God's presence and come to believe in Jesus. Now, as he is about to depart, Jesus speaks to God of how he has glorified God on earth—that is, has manifested the divine presence through his impressive deeds—and says, "Now glorify me, Father, with the glory I had with you before the world began" (17:5). He is now entering another moment in his way of being with God and with humankind, and it is his disciples who will make God's presence visible on earth. Jesus is already abiding in them. He affirms this, saying "I have been glorified in them" (17:10).

Jesus' disciples, although abiding in his glorious presence, will face difficult days ahead. In order for them to perceive his presence, his glory, in them and to have the courage to manifest that publicly, Jesus not only tells them he will pray for them but does so in their presence. The prayer unleashes God's weighty, tangible presence in a new way, if one is open to receive this gift.

Adapted from the writings of Sister Barbara Reid, author of *Abiding Word*.

This Sunday's Readings

First Reading

Acts of the Apostles 1:1-11

Jesus is taken up to heaven in the presence of the apostles.

Responsorial Psalm

Psalm 47:2-3,6-9

Sing praise to God as he mounts his throne.

Second Reading

Ephesians 1:17-23

God raised Jesus from the dead and seated him at his right hand.

Gospel Reading

Matthew 28:16-20

Jesus charges his disciples to make disciples of all nations and promises to be with them forever.



Parish Announcements

Letter of Good Standing

In order to better understand how our parish responds to these requests, visit our website.



Weekend Collection

4/29 & 4/30 - \$ 2,128.00

Ensayos para la Confirmación en español

Lunes 22,

Martes 23

Miércoles 24.

4:00 pm a 5:20 pm.

**Es importante que los
padrinos esten presentes
durante los ensayos.**

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):

Sundays 9:30am - 11:00am

Official Social Media



Facebook:

St. Lucy's Church The
National Shrine of
Saint Gerard

Comunidad Hispana
de Santa Lucia



Instagram:

stlucysnwk
&

Santalucianewark

www.saintlucy.net

La Ascensión del Señor

El Evangelio de hoy está tomado de la conclusión del Evangelio de Mateo, aquí pasa rápidamente del descubrimiento de los discípulos de la tumba vacía de Jesús, a la aparición de Jesús a María Magdalena y la otra María, a la comisión que Jesús da a sus discípulos en el Evangelio de hoy.

La Comisión Final, como a veces se le llama a este Evangelio, se da en la cima de la montaña. A lo largo de las Escrituras, los eventos más importantes suceden en la cima de la montaña, y Mateo ha utilizado este motivo a lo largo de su Evangelio sobre él. Anteriormente en el Evangelio de Mateo, Pedro, Santiago y Juan habían visto a Jesús transfigurado en la cima de la montaña (Mateo 17:1-8). También en el Evangelio de Mateo, Jesús enseñó a las multitudes desde la cima de la montaña en lo que ahora llamamos el Sermón de la Montaña.

Aquí se nos dice que los once discípulos suben a la cima del monte de Galilea, como Jesús había mandado por medio de María Magdalena y la otra María (cf. Mateo 28,9-10). Ellos ven a Jesús, y ambos adoran y dudan al mismo tiempo. Jesús se acerca a ellos y les encarga bautizar y enseñar, "para hacer discípulos a todas las naciones". Es una tarea para la que Jesús había preparado previamente a sus discípulos; recordemos que Jesús había enviado a los doce apóstoles a predicar el Reino de Dios y a curar (cf. Mt 10,1-15). Sin embargo, anteriormente los Doce fueron enviados únicamente a la Casa de Israel; En esta Comisión Final, a los once se les dice que vayan a "todas las naciones". La misión de Jesús es ahora llevarla a todos los hombres; la tarea ahora es bautizar y enseñar.

Jesús comisiona a sus discípulos a bautizar en el nombre de la Trinidad, uno de los testimonios más claros que se encuentran en las Escrituras para el bautismo en el nombre de la Trinidad. En los Hechos de los Apóstoles y en las Cartas de Pablo, el bautismo se ofrece con mayor frecuencia "en el nombre de Jesús".

El final del Evangelio de Mateo puede entenderse como el comienzo de la Iglesia. Jesús comisiona a sus discípulos a continuar enseñando en su nombre de él y traer a otros a la comunidad de discípulos a través del bautismo. El Evangelio termina, como había comenzado, con la promesa de que Jesús seguirá siendo Emmanuel, "Dios con nosotros" (cf. Mt 1, 23), por toda la eternidad.

