



# CATHEDRAL BASILICA OF THE SACRED HEART

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His Eminence, **Cardinal Joseph William Tobin, C.Ss.R.**, Archbishop of Newark

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@NewarkBasilica

## RECEPTION (OFFICE) HOURS

**Monday — Friday** 9:00 AM — 7:00 PM  
**Saturday** 9:00 AM — 4:00 PM

## VISITING & PRIVATE PRAYER

Please enter through 89 Ridge Street (Rectory Entrance).

**PLEASE NOTE:** The church may be closed for a wedding or for a private event. Thank you for your consideration!

## DAILY MASS TIMES

**Monday — Friday** 7:30 AM  
**Tue, Thur, & Fri** 5:30 PM  
**Wed & First Friday** 7:00 PM  
**Saturday** 9:00 AM (*Español*)

## WEEKEND MASS TIMES

**Saturday Vigil** 5:00 PM  
**Sunday** 8:30 AM  
10 AM (*Español*)  
12 Noon

## HOLY DAYS & CIVIC HOLIDAYS

Please consult bulletin for Mass times.

## EUCCHARISTIC ADORATION

Eucharistic Adoration takes place Wednesdays and First Fridays at 6:00 PM in Lady Chapel.

## RECONCILIATION TIMES

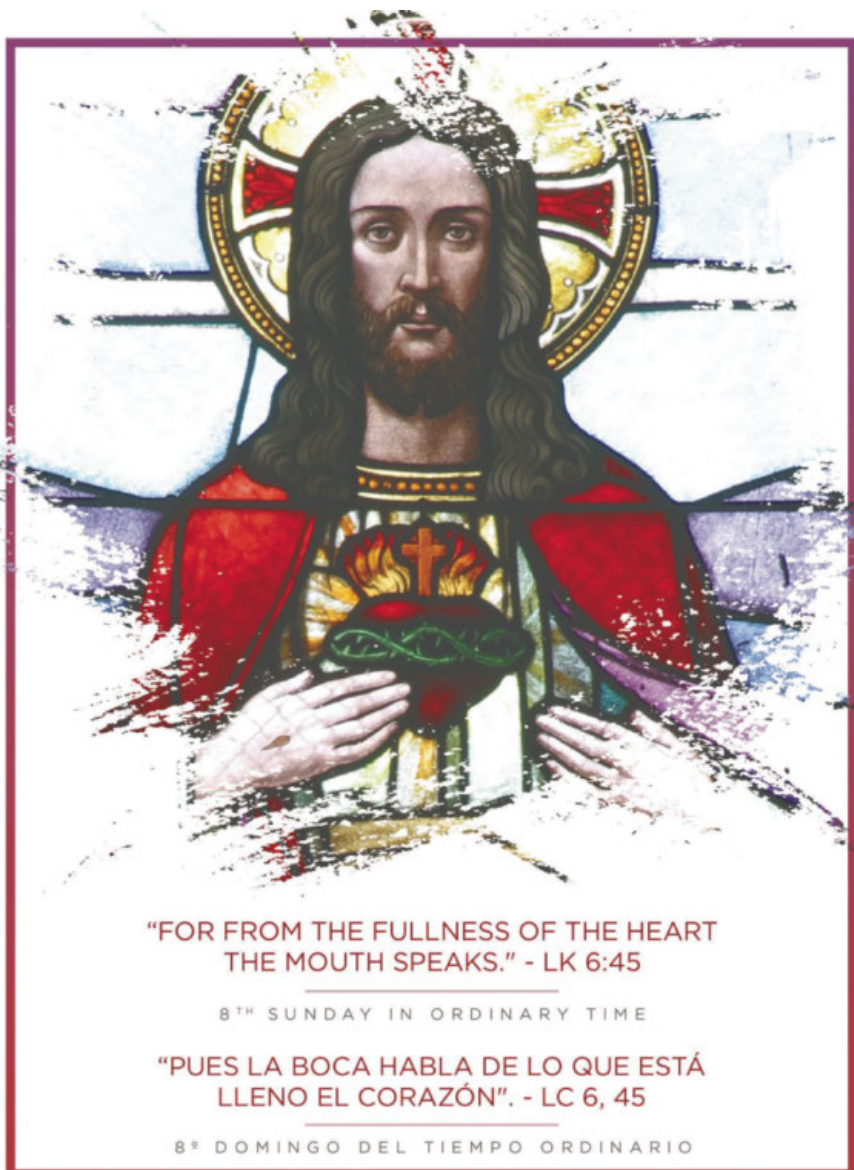
Whether is has been 10 years, or 10 months or 10 days, God is waiting for you. Come experience the mercy of a Father who loves and forgives you.

**Wed & First Friday** 6:00 PM — 6:45 PM  
**Saturday** 11:30 AM — 12:30 PM

**Confessions are heard in the Chapel of St. Anne.** Confessions are also available by appointment at any time.

## TOURS OF THE CATHEDRAL BASILICA

**First Sunday of the Month**, following the 12 Noon Mass. Those interested can meet near the pulpit at 1:30 pm. *Guided group tours are available on weekdays by appointment.*



"FOR FROM THE FULLNESS OF THE HEART  
THE MOUTH SPEAKS." - LK 6:45

8<sup>TH</sup> SUNDAY IN ORDINARY TIME

"PUES LA BOCA HABLA DE LO QUE ESTÁ  
LLENO EL CORAZÓN". - LC 6, 45

8<sup>º</sup> DOMINGO DEL TIEMPO ORDINARIO

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FEBRUARY 27, 2022 • 8TH SUNDAY IN ORDINARY TIME

# WELCOME HOME

## You belong here!

The Cathedral Basilica of the Sacred Heart is the seat of the Archdiocese of Newark. We stand in the heart of Newark as a reminder of God's steadfast love.

## OUR TEAM

### CLERGY

#### Rev. Bismarck Chau

Rector

#### Rev. Msgr Richard F. Groncki

Rector Emeritus

#### Rev John R. Barno

Parochial Vicar

#### Rev Jason J. Makarow

In Residence

#### Dr. Thomas DeBenedictis

Deacon

### FAITH FORMATION

#### Sr. Joséfa Gonzalez, H.M.C.J.

Directress of Religious Education

### ADMINISTRATION & OUTREACH

#### Louis Loprete

Residence & Cathedral Coordinator

#### Robin Melleno

Assistant Administrator

#### Brandon Ocampo

Communications Coordinator & Young Adult Ministry

#### Darlene Vega Flores

Receptionist & Administrative Assistant

### WEDDING MINISTRY

#### Debra M. Loprete

Wedding Administrator

#### Dennis Blasi

Wedding Facilitator

### MUSIC MINISTRY

#### John J. Miller

Director of Music Ministries

#### Olfary Gutiérrez

Coordinator of Hispanic Music Ministry

#### Kristin Dabaghian

Associate Organist

### MAINTENANCE DEPARTMENT

#### Camillus L. Mitchell

Maintenance Supervisor

## MASS INTENTIONS

### Sunday, February 27 • 8th Sunday in Ordinary Time

5:00 PM (VIGIL)

+ Archbishop John Myers

8:30 AM

+ Judy Urban

10:00 AM (ESP)

+ Fredy Leo Fernandez

12:00 PM

+ Colonel Antoni Ciesla

### Monday, February 28

7:30 AM

+ Colonel Antoni Ciesla

### Tuesday, March 1 • Shrove Tuesday

7:30 AM

+ Deceased Members of the DePiano Family

5:30 PM

+ Julia Taylor

### Wednesday, March 2 • Ash Wednesday [Fast & Abstinence]

7:30 AM

+ Maura Fronzaglia

12:00 PM

+ John Earl Messer

5:30 PM

+ Paula Juarez

7:00 PM (ESP)

+ Jorge Guaman

### Thursday, March 3 • Memorial of St. Katharine Drexel

7:30 AM

+ Palma Celiano

5:30 PM

For the healing of Emelina Sergentakis

### Friday, March 4 • Memorial of Saint Casimir [Fast & Abstinence]

7:30 AM

+ Aida V. Diaz

7:00 PM (1st FRI; ESP)

+ Arsenio Cadarso

### Saturday, March 5

9:00 AM

+ Teresa & Jose Rodriguez

5:00 PM (VIGIL)

+ Patricia Descalzo Alegre

## POPE'S INTENTION FOR FEBRUARY

Pope Francis asks for our prayers for a specific intention each month. You are invited to join with many people worldwide in praying for this intention each month.

### Religious Sisters and Consecrated Women

We pray for religious sisters and consecrated women; thanking them for their mission and their courage; may they continue to find new responses to the challenges of our times.



## ONLINE GIVING

If you would like to support the mission of the Cathedral Basilica, please visit:  
[www.newarkbasilica.org/give](http://www.newarkbasilica.org/give)

Your generosity is a gift. Thank you for your support!  
*Tu generosidad es una ofrenda. Gracias por tu*



## SACRAMENT OF BAPTISM

Celebrated on designated Sundays at 1:30 PM.

**Second Sunday of the Month** in Spanish · **Last Sunday of the Month** in English

## SACRAMENT OF HOLY MATRIMONY

Arrangements are to be made **one year** in advance. *Regular Sunday Mass attendance is required for those preparing for the sacraments.*

## ANOINTING OF THE SICK

Please contact the parish office to request the visit of a priest to the home or hospital of someone who is ill and in need of the sacraments. Holy Communion for those who are homebound is also available upon request.

# PARISH LIFE

## TOUR GUIDE & FRONT DESK VOLUNTEERS NEEDED

As we continue to grow and develop more opportunities for our community to encounter Christ and to grow in relationship with Him, we are in need of volunteers to serve in different capacities!

We are currently in need of volunteers to help give tours and to help cover the front desk on weekday evenings and weekends.

For more information, or to sign up to volunteer in any capacity, please email Brandon Ocampo at [brandon.ocampo@rcan.org](mailto:brandon.ocampo@rcan.org).

# YOUNG ADULTS

**Sacred Heart Young Adults (SHYA)** is the young adult ministry at the Cathedral Basilica of the Sacred Heart! SHYA is a community of men and women, 18 - 35, dedicated to forming Christ-centered, life-giving relationships that combat and heal the culture of isolation. We seek to glorify God through lives that are lived fully alive and enkindled by the Holy Spirit. You can find us on our new pages on Facebook, Instagram, and Twitter (@cbsyoungadults)!

## UPCOMING EVENTS:

### DISCIPLESHIP 101

A series for young adults (18 - 35) about going back to the basics.

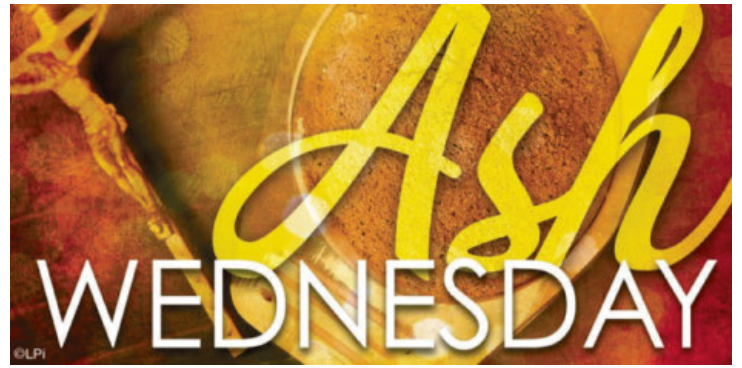
**Sunday, February 27th** - Monthly Growth  
(+ Anniversary & Mardi Gras Party)

The event will take place following the 12 Noon Mass. Please contact Brandon for location details.

### SHYA 1 YEAR ANNIVERSARY + MARDI GRAS PARTY

Mardi Gras is usually known as a hedonistic event, but for Christians, it's the "last hurrah" before Lent begins on Ash Wednesday. This year, we'll be celebrating both Mardi Gras and the 1 year anniversary of the launch of our Young Adult Ministry!

**SAVE THE DATE!** Sunday, February 27th following the Discipleship 101 event. The event will take place following the 12 Noon Mass. Please contact Brandon for location details. **For more information about SHYA or to get involved,** feel free to contact Brandon Ocampo at



## ASH WEDNESDAY

Join us on Ash Wednesday (March 2nd) as we kick-off the Liturgical Season of Lent - a time of prayer, penance and almsgiving.

We will be offering multiple opportunities to receive ashes:

- **7:30 am (Mass)**
- **12:00 pm (Mass)**
- **5:30 pm (Mass)**
- **7:00 pm (Misa en Español)**

To learn about all the other opportunities that we will be providing throughout Lent, please visit: [www.newarkbasilica.org/lent](http://www.newarkbasilica.org/lent)

## SYNOD LISTENING SESSIONS

Pope Francis has asked us to reflect on these two core questions, and would like to hear your thoughts and the thoughts of all those in our parish community. **He asks each of us to reflect on these two core questions:**

How is journeying together happening today in our parish community, campus ministry, university, school, youth group, religious congregation, or any other area of Church life that you might participate in?

How are we "walking together" as a Church, and what steps does the Holy Spirit invite us to take in order to grow in our journeying? Sign up for one of our listening sessions to answer his call.

**Please reflect on these questions, and come and share your thoughts and reflections at one of our listening sessions:**

- Sunday, February 27th @ 4 PM
- Tuesday, March 1st @ 9 AM

To learn more about our Parish's Synod Listening Sessions, or to register for one of the listening sessions, please visit: [www.newarkbasilica.org/synod](http://www.newarkbasilica.org/synod)

## A Reflection on Lenten Fasting — by Rev. Daniel Merz

In the early Church and, to a lesser extent still today, there were two fasts. There was the "total fast" that preceded all major feasts or sacramental events. The ancient name for this fast was "statio" from the verb "sto, stare" to stand watch, on guard or in vigil. The second fast was a fast of abstinence from certain foods, e.g., meats or fats. This was more an act of self-discipline and self-control. The statio fast was total and a means of watching and waiting...i.e. for something. The fast of abstinence was more general and personal, to help oneself be more disciplined or self-controlled. The total fast is still kept today prior to reception of Holy Communion. Following Holy Communion, the total fast ceases because Jesus had explicitly stated that we don't fast when the bridegroom is here, in other words, what we're keeping vigil for has arrived, the wait is over. On the other hand, the fast of abstinence was allowed on Sundays because the continuity of abstinence can be important for it to be effective.

These initial observations, then, teach us that the Eucharist is always the end of a preparation. It is always the fulfillment of an expectation. In the Orthodox Church during Lent, they have Eucharist only on Saturday and Sunday. But because Wednesdays and Fridays are total fast days, those two days are also days for the Communion service (Liturgy of the Pre Sanctified) which are held in the evening, i.e., after the day of preparation. Fasting is always preparatory.

But how did fasting become such an important means of preparing for the Eucharist and of learning virtue through self-discipline? Christian fasting is revealed in an interdependence between two events in the Bible: the "breaking of the fast" by Adam and Eve; and the "keeping of the fast" by Christ at the beginning of his ministry.

Humanity's "Fall" away from God and into sin began with eating. God had proclaimed a fast from the fruit of only one tree, the tree of knowledge of good and evil (Gen. 2:17), and Adam and Eve broke it. Fasting is here connected with the very mystery of life and death, of salvation and damnation. Food perpetuates life in this physical world, which is subject to decay and death. But God "created no death." (Wis. 1:13) Humanity, in Adam and Eve, rejected a life dependent on God alone for one that was dependent rather on "bread alone." (Dt. 8:3; Mt. 4:4; Lk. 4:4) The whole world was given to man as a kind of food, as a means to life, but "life" is meant as communion with God, not as food. ("Their god is their belly." Phil. 3:19) The tragedy is not so much that Adam ate food, but that he ate the food for its own sake, "apart" from God and to be independent of Him. Believing that food had life in itself and thus he could be "like God." And he put his faith in food. This kind of existence seems to be built on the principle that man does indeed live "by bread alone."

Christ, however, is the new Adam. At the beginning of his ministry in the Gospel of Matthew, we read, "When He had fasted 40 days and 40 nights, He became hungry." Hunger is that state in which we realize our dependence on something else—when we face the ultimate question: "on what does my life depend?" Satan tempted both Adam and Christ, saying: Eat, for your hunger is proof that you depend entirely on food, that your life is in food. Adam believed and ate. Christ said, "Man does NOT live by bread alone." (Mt. 4:4; Lk. 4:4) This liberates us from total dependence on food, on matter, on the world. Thus, for the Christian, fasting is the only means by which man recovers his true spiritual nature. In order for fasting to be effective, then, the spirit must be a part of it. Christian fasting is not concerned with losing weight. It is a matter of prayer and the spirit. And because of that, because it is truly a place of the spirit, true fasting may well lead to temptation, and weakness and doubt and irritation. In other words, it will be a real fight between good and evil, and very likely we shall fail many times in these battles. But the very discovery of the Christian life as "fight" and "effort" is an essential aspect of fasting. Christian tradition can name at least seven reasons for fasting:

- From the beginning, God commanded some fasting, and sin entered into the world because Adam and Eve broke the fast.
- For the Christian, fasting is ultimately about fasting from sin.
- Fasting reveals our dependence on God and not the resources of this world.
- Fasting is an ancient way of preparing for the Eucharist—the truest of foods.
- Fasting is preparation for baptism (and all the sacraments)—for the reception of grace.
- Fasting is a means of saving resources to give to the poor.
- Fasting is a means of self-discipline, chastity, and the restraining of the appetites.

*This article draws in part on the writings of Alexander Schmemmann, "Notes in Liturgical Theology," St. Vladimir's Seminary Quarterly, Vol. 3, No. 1, Winter 1959, pp. 2-9. Rev. Daniel Merz is a former Associate Director of the USCCB Divine Worship office.*

## LENT INFORMATION

**Ash Wednesday** and **Good Friday** are obligatory days of fasting and abstinence for Catholics. In addition, Fridays during Lent are obligatory days of abstinence.

For members of the Latin Catholic Church, the norms on fasting are obligatory from age 18 until age 59. When fasting, a person is permitted to eat one full meal, as well as two smaller meals that together are not equal to a full meal. The norms concerning abstinence from meat are binding upon members of the Latin Catholic Church from age 14 onwards.

Members of the Eastern Catholic Churches are to observe the particular law of their own sui iuris Church.

If possible, the fast on Good Friday is continued until the Easter Vigil (on Holy Saturday night) as the "paschal fast" to honor the suffering and death of the Lord Jesus and to prepare ourselves to share more fully and to celebrate more readily his Resurrection.

# HEART AND MOUTH

Dr. Scott Hahn Reflects on the 8th Sunday in Ordinary Time

In today's readings we hear Jesus speaking in Galilee as well as a Jewish sage named Sirach writing in Jerusalem more than a century earlier. The two of them touch upon a single truth: The words that come out of us make known the hidden thoughts within us. Speech reveals the secrets of the heart.

Sirach teaches that speaking is "the test of men" and their character. One who is upright will utter words that are truthful and encouraging to others. But one whose heart is cluttered with "refuse" will be exposed, since the "fruit" of his mouth speaks volumes about the "tree" that produces it. Sirach also compares the testing of our words to clay fired in a kiln—if properly prepared, a useful vessel emerges; but if the clay is not fully dried, it will break apart in the extreme heat.

In a similar way, Jesus insists that a person speaks "out of the abundance of the heart." He too compares our speech, whether good or bad, to what grows on a tree: "For no good tree bears bad fruit, nor again does a bad tree bear good fruit." Both readings urge us to make wholesome speech a habit. After all, much about who we are is brought to light through what we say. But there's an additional step: The Lord is asking us to look inward, to examine our hearts and fill them with the "good treasure" that God desires.

Why do purity of heart and speech matter so much? Because, as Jesus declares elsewhere: "by your words you will be justified, and by your words you will be condemned" (Matthew 12:37). They matter because they help to decide our final judgment, and this is where the Second Reading comes in. Paul reminds us that God will destroy death forever, and if we are to share in this victory and live forever with the Lord, then we must take all steps necessary to give our hearts and lips to what is good.

## EL CORAZÓN Y LA BOCA

Dr. Scott Hahn reflexiona sobre el 8° Domingo de Tiempo Ordinario

En las lecturas de hoy escuchamos a Jesús hablar en Galilea al igual que al sabio judío, Sirácides, que escribe en Jerusalén un siglo antes. Los dos hablan sobre una sola verdad: las palabras que salen de nuestros labios demuestran lo que hay en nuestro interior. Lo que hablamos revela los secretos del corazón.

Sirácides enseña que el hablar es "la prueba del hombre" y de su mentalidad (Sir 27,7). El que es recto hablará palabras de verdad que animan a los demás. Pero el que tiene el corazón lleno de "basura" se da a conocer, ya que el "fruto" de su boca dice mucho del "árbol" que la produce (Sir 27,6). Sirácides también compara la prueba de nuestras palabras a la vasija dentro del fuego del horno- si se prepara bien, saldrá un buen recipiente; pero si la vasija no se ha secado bien, se despedazará en el fuego del horno (Sir 27,5).

De la misma manera, Jesús insiste que el hombre habla "de lo que está lleno el corazón" (Lc 6,45). También compara el hablar, ya sea lo bueno o lo malo, a lo que crece en un árbol: "No hay árbol bueno que produzca frutos malos, ni árbol malo que produzca frutos buenos" (Lc 6,43). Las dos lecturas nos incitan a acostumbrarnos a hablar bien, ya que sale a la luz nuestro carácter por lo que decimos. Pero aun hay otro paso: El Señor nos pide que veamos nuestro interior, que examinemos nuestros corazones y los llenemos del "buen tesoro" que Dios desea.

¿Por qué es tan importante la pureza de corazón y el hablar? Porque, como lo dice Jesús en otra parte, "Tus propias palabras te justificarán, y son tus palabras también las que te harán condenar" (Mat 12,37). Son importantes porque ayudan a decidir nuestro juicio final, y es aquí donde encaja la segunda lectura. Pablo nos recuerda que Dios destruirá la muerte para siempre, y si vamos a ser partícipes de esa victoria y vivir para siempre con el Señor, entonces tenemos que poner de nuestra parte para entregar nuestros corazones y nuestros labios a lo bueno.

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