

Our Lady of the Valley Church

630 Valley Road - Wayne - New Jersey - 07470 - www.olvwayne.org

973-694-4585

**“The Church is Holy, not just because all are welcome.
The Church is Holy, because all belong.”**

*Timothy M. Matovina
University of Notre Dame
(paraphrased by Pope Francis at General Audience)*



Summer Schedule of Masses

Weekdays

Monday - Friday 7:30 a.m.

Weekends

Saturday: 5:00 p.m.

Sunday: 8:00 a.m., 10:00 a.m.
and 12:00 Noon

Summer Parish Office Hours

Monday through Thursday

9:00 a.m. - 12:00 p.m.

1:00 pm. - 5:00 p.m.

Sacrament of Reconciliation

Saturdays 4:00 p.m. - 4:30 p.m.

Sacraments of Baptism, Marriage & Personal Appointments

Please call the Parish Office

Remember Our Lady of the Valley Church in Your Will

PARISH'S SACRAMENTAL & PRAYER LIFE

"Is anyone among you suffering? They should pray...Is anyone among you sick? They should summon the presbyters of the church, and they should pray over them and anoint them with oil in the name of the Lord."

(James 5:13,14)

Pray for the Sick:

Roberta Aiello, Jeanette Beneat, Gregory Bertoline, Joseph Brucato Jr., Chris Camp, Louis Caprio, Maggie Corley, Kathy Corrao, Robert Darpino, Frank Delmo, Flo Felano, Brandon Godbolt, Marie Kelly, Barry Koerber, Edward LaBarre, Pippin Llanes, Ronald Maggio, Bob Martens, Jeff Miller, Gloria Minnocci, Marie Moore, Jenny Moskal, Donna Ottomanelli, Wendy Perez, Carl Potter, Michael Perruzzi, Roger Rigolli, Norma Rivera, Anne Romeo, Antonino Ruggiero, Jenna Sisto, Debbie Sleeman, Paul Tafuri, Pat VanSteyn, Michael Waldinger, Shirley Williams, George Wilson

*Indeed, for your faithful, Lord,
life is changed, not ended,
and when this early dwelling turns to dust,
an eternal dwelling is made ready for them in heaven.*
(Roman Missal, Preface I for the Dead)

Pray for the Dead:

Deacon Joseph Crowley



SUMMER HOURS - PARISH CENTER

Now through Labor Day, September 2, the Parish Center will be closed on Fridays. The Parish Center will be open Monday through Thursday from 9:00 a.m. - 5:00 p.m. The office is closed every day from 12:00 p.m. - 1:00 p.m. for lunch.



SUMMER WEEKDAY MASS SCHEDULE

Now through Labor Day, September 2, the Eucharist will be celebrated Monday through Friday at 7:30 a.m. here at Our Lady of the Valley. There will be no Saturday morning Mass during these weeks.

WEEKLY REMEMBRANCE

This week the Sanctuary Lamp burns as a reminder of the Lord's presence in the Blessed Sacrament and the bread and wine offered at the Altar, which become the Body and Blood of Christ, are given in memory of:

Joseph R. Frank

From his Loving Family

MOVING IN, MOVING OUT, MOVING ABOUT

The summer weeks many times are when families and individuals move to a new location and home. If that will happen to you this summer, please contact the Parish Center so that we may update the census.

If you are moving, but remaining a parishioner, please let us know your new address.



If you are moving and will no longer be a parishioner here, we are sorry to see you go and we wish you well in your new home, but please contact the Parish Center so that we can remove you from the census.

SOCIAL MINISTRY

Do you have a family member or friend who is gay or lesbian? Would you like to have a better understanding on the church's teachings on this? Would you like resources to learn more about this topic? If you've answered "yes" to any of these questions, or have additional questions about the LGBT community and the Catholic Church, you are invited to call Deacon Vince at 862-264-2134, or feel free to speak with him directly after Mass. All calls/inquiries will be strictly confidential.

Find us on



MASS ETIQUETTE

Things To Do and Not Do in Mass:

17. **Pray after Mass**, if you feel called to do so. It is a good custom, though not required, to offer a prayer of thanksgiving after Mass is over.
18. **Leave quietly**. We encourage you to visit with others, but once you are outside of the main sanctuary of the church so you won't disturb others who want to stay and pray. So, please leave quietly and then visit afterward.

To be continued...

PARISH REGISTRATION

Parish Registration is necessary for all individual persons and families who worship with us on Sundays and who intend to participate in the life of our parish with their time, talent and treasures. For more information, please contact the Parish Office or log onto our website. Registration is necessary for celebrating Marriage and Baptism here, as well as for the issuing of Sponsor Certificates.

FAITH FORMATION - NEW STUDENTS

If your child will be entering first grade in September 2019, we invite you to contact the Faith Formation Office so that you may register for our upcoming classes beginning in September.

All registrations are done in person so please call our office at 973-694-4585 extension x7248 to make an appointment.



CATHOLIC HIGH SCHOOL FRESHMAN

If your child will be entering a Catholic high school in the fall, please contact Judi Cocilovo at 973-694-4585 x7208 to register your teen for Confirmation preparation classes. Confirmation is received at the parish and not at school.

ALTAR SERVERS



If your son or daughter has made their First Communion or is older and would like to become involved in their parish community, we **NEED** them! If interested, please contact the parish office at secretary@olvwayne.org. Confirmation students, time would count toward service hours.

PARISH MINISTRIES & ORGANIZATIONS

Adoration Chapel	Theresa Ballard
Altar Servers	Jennifer Daudelin
Baptism Preparation	Sister Dorothy Dee, SSJ
Bereavement Ministry	Sister Dorothy Dee, SSJ
Children's Liturgy of the Word	Clare Clark
Church 'Cleaning Crew'	Linda Campiglia
Eucharistic Ministers	Jim DeLuccia
Eva's Kitchen Volunteers	Chung Wallace
Faith Formation	Judi Cocilovo
Festival Committee	Matthew Cavallo
Finance Committee	William Murphy
Funeral Ministry	Kathryn Krause
Holy Name Society	David Hall
Knights of Columbus	Alex Hodor
Lectors	Mark Peischl
Music	John Peragallo
Pastoral Advisory Board	James Meringer
Prayer Shawl Ministry	Elaine Mingo
Queen of Peace Prayer Group	Julia Rogacki
R.C.I.A.	Sister Dorothy Dee, SSJ
Sacred Linens	Judi Meo
Scripture Study	Maureen Kolis
Scouts:	
Boy:	Dr. Henry Madalian
Cub:	James Koppenal
Social Ministry	Deacon Vincent Cocilovo
Ushers	Joseph Campbell
Wedding Ministry	Lois Nolan
Women's Cornerstone	TBD

For further information and to be in contact with any of these ministries, please contact the Parish Office.

“WHAT IS THIS WE HEAR THAT SOME COUNTRIES ARE CHANGING THE WORDS TO THE LORD’S PRAYER?”

"Et Ne Nos Inducas in Tentationem" in the Lord's Prayer and the Liturgy

The Congregation for Divine Worship and the Discipline of the Sacraments recently confirmed the Italian translation of the *Missale Romanum, editio typica tertia* for use in Italy and other Italian-speaking dioceses and communities that use the *Messale Romano*. This translation included a revision of the sixth petition of the Lord's Prayer, which in Italian now reads *e non abandonarci alia tentazione* ("and do not abandon us to temptation"). Unfortunately, the way that this change was reported in the media - indicating that the pope himself had changed the text of the Our Father - has caused considerable confusion.

Canon law grants to Conferences of Bishops the authority to prepare vernacular translations of liturgical books for their territory. This authority was strengthened by Pope Francis' 2017 *motu proprio Magnum principium*, which modified canon 838 §2 to stipulate that translations approved by episcopal conferences require only the *confirmatio* (rather than the *recognitio*) of the Holy See. The Lord's Prayer, since it is part of the Mass, is a liturgical text, and so its translation falls within the authority given to the Conference of Bishops. When the new English translation of the *Missale Romanum, editio typica tertia* was prepared, the U.S. Bishops chose to retain the traditional translation of the Lord's Prayer. Moreover, at the June 2019 USCCB plenary meeting, a bishop stated that his understanding was that the recent news concerning the Lord's Prayer only concerned the Italian version of the text, and asked Archbishop Wilton D. Gregory, Committee Chairman, whether this understanding was correct. Archbishop Gregory replied that this was his understanding as well. None of the other bishops who were present added to the discussion, either to ask questions or to suggest that the matter be considered.

The *Catechism of the Catholic Church* (CCC) offers a helpful interpretation of this much-discussed petition. It acknowledges the challenge posed by this phrase: "It is difficult to translate the Greek verb used by a single English word: the Greek means both 'do not allow us to enter into temptation' and 'do not let us yield to temptation'" (no. 2846). The *Catechism* also explains the different dimensions of this petition. "When we say 'lead us not into temptation' we are asking God not to allow us to take the path that leads to sin. This petition implores the Spirit of discernment and strength; it requests the grace of vigilance and final perseverance" (CCC, no. 2863).

Pope Francis offered a catechesis on this petition during one of his General Audiences, emphasizing that, no matter how one translates the prayer, "we have to exclude the possibility that God is the protagonist of the temptations that loom over mankind's journey. As if God himself were lurking with hidden pitfalls and snares for his children. One such interpretation contrasts first and foremost with the text itself, and is far from the image of God that Jesus revealed to us." The Holy Father concluded, "Let us not forget: the 'Our Father' begins with 'Father.' And a father does not lay snares for his children" (May 1, 2019).



SPIRITUAL REFLECTION

Furious Love

I sit on a screened-in porch, on retreat in Wisconsin. Tonight, old earth is receiving abundant rain.

I listen to the delicious drenching sounds of this enormous rain, splattering, slapping the ground.

Is it friend or foe? For sure this storm would overcome me if I were silly enough to walk around in its violence. It is restrained mainly by the need to get its water just as fast as possible out of the skies and into the earth.

It has no intention of harming anything. But I remember the many floods I have known and feel a twinge of fright. Well, the rain just ignores me. In fact it redoubles its efforts. Its huge sound gets huger, like a swell of applause.

Rain like this carries goodness for the tough, tender earth. I know this. Comfort sighs deep within the storm's rough pounding, and the big tree branches bow their heads to receive cleansing and nourishment.

But why so furious a love, one that is so sweetly intended but so able to hurt? I do not have an answer. Maybe it is a "tough love," one which uses its fury to keep our planet in bloom.

Hopkins once addressed God as

father and fondler of heart thou hast wrung: Hast thy dark
descending and most art merciful then.*

Well, Jesus is headed into such a darkness this Sunday. He is on his way to Jerusalem.

He loves her and her people and he wants to shower abundance upon them. But he knows with increasing certainty that they will put him, not merely down a cistern, and not just outside Jerusalem's gates and walls, but right straight into the jaws of death. "It is a baptism," he says, and he wants it. He shouts to his disciples that he has come to set the earth on fire—just like the blazing lightning tonight. "How great is my anguish until it is accomplished," he says in the Gospel.

Is Jesus the storm or is he the stormed upon?

Both. He is filled with the Spirit of God and says he cannot wait to let it flow. But he must let it flow upon him as a pounding downpour! He will not run away. Sunday he will proceed into a continuous storm that has by no means reached its apex. No wonder he is distraught.

Because, you see, love is not just sweetness and light. It is the dark and pounding rain as well.

I call to mind the First Reading. There Jeremiah is literally "stuck in the mud." He had prophesied too truly and too many times. They threw him into an empty cistern with just enough mud for him to sink into. How could he prophesy from the midst of mud?

And how could Jesus speak God's Word from a criminal's cross?

Yet each one does.

So, tonight, the rain keeps pouring. As I sit I see a single lamp across the lake showing through it all. Is this a porch-light of welcome? Maybe!

As I look, it surrenders itself as just an old, white piece of leaf that has caught on my screen. It reflects light from my lamp inside. I play a game. I shift my eyes up and it is a lantern. I look down and it is a remainder of leaf-life. Back, forth. Which is it really?

It is both.

There is comfort in both, if I will let go of fear and let in God's plan.

John Foley, SJ

*Hopkins, *The Wreck of the Deutschland*. This poem is long and complex. And great. Here is its location. And here are the relevant lines:

Thou art lightning and love, I found it, a winter and warm;
Father and fondler of heart thou hast wrung:
Hast thy dark descending and most art merciful then.