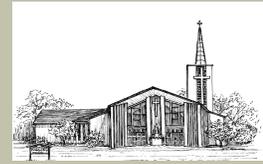
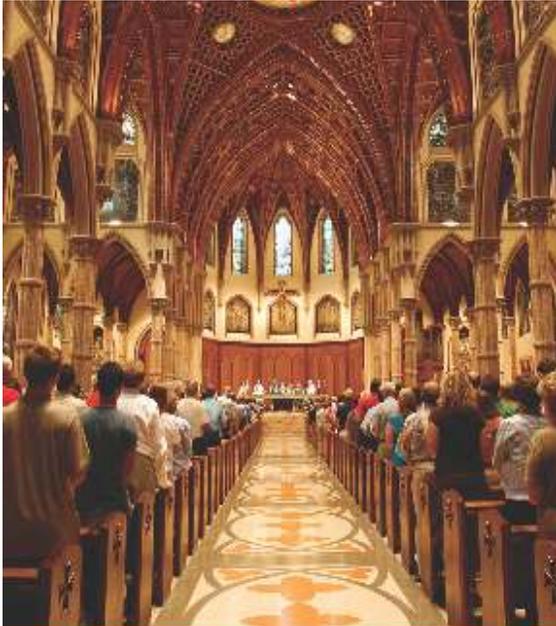


OUR LADY OF MERCY PARISH NEWSLETTER



OUR LADY OF MERCY CHURCH, 2 FREMONT AVENUE, PARK RIDGE, NJ 07656

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Roman Missal Changes

By: Cos Ferrara

Beginning with Advent 2011, Catholics who follow the English translation of the *Roman Missal* will notice changes. The Mass itself is not changing. It is the English translation of the words used in the Mass that is changing.¹

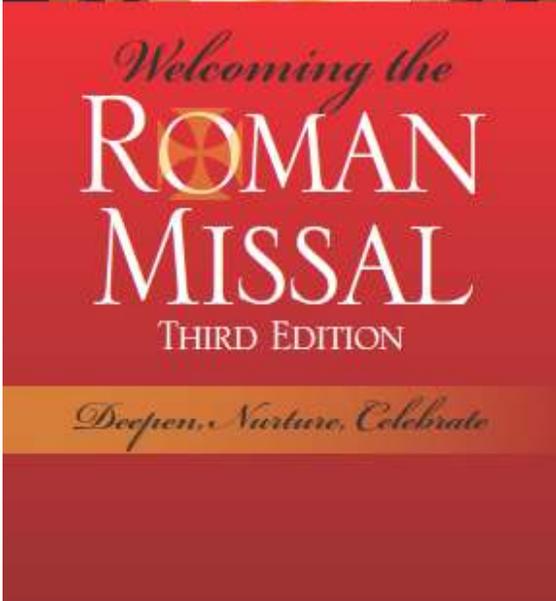
Changes in the congregation's parts will appear in the following sections of the Mass: Greeting, Penitential Act, Gloria, Gospel, Nicene Creed, Apostles' Creed, Suscipiat Dominus, Preface Dialogue, Sanctus, Mystery of Faith (formerly the Memorial Acclamation), Sign of Peace, Ecce Agnus Dei, and Concluding Rites.²

Characteristics of the Changes

The changes carry certain characteristics. One of these is that the new translation reflects a more formal, elevated style of language. For example, in the Eucharistic Prayer, worshippers hear: "*To you, therefore, most merciful Father, we make humble prayer and petition through Jesus Christ, your Son, our Lord.*"

A second characteristic is that the biblical allusions, as well as many scriptural quotes, that are found in the Latin texts are more obvious. In the invitation to Holy Communion, the priest says, "*Behold the Lamb of God, behold Him who takes away the sins of the world. Blessed are those called to the supper of the Lamb.*" These are allusions to the Gospel of St. John (1:29) and to Revelation (19:9). The people respond, "*Lord, I am not worthy that you should enter under my roof, but only say the word and my soul shall be healed.*" This is almost a direct quote from the account of the Centurion in Luke's Gospel (7:6-7).

Please see *Roman Missal Changes* on page 2



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Roman Missal Changes from page 1

Another characteristic is how closely the new translation follows the poetry and literary style of the Latin. In the Gloria we sing, “*We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory.*” Notice the poetic quality and the repetitive cadence.

A fourth characteristic is that the new English translation is more closely in line with the translations in other languages. For example, in almost every other major language, the response to “*The Lord be with you,*” has always been “*And with your spirit,*” which is the response in the new English translation.³

Why These Changes?

During the Jubilee Year 2000, Pope John Paul II announced a revised version of the *Missale Romanum*. Among other things, the revised edition of the *Missale Romanum* contains prayers for the observances of recently canonized saints, additional prefaces for the Eucharistic Prayers, additional Votive Masses and Masses and Prayers for Various Needs and Occasions, and some updated and revised rubrics (instructions) for the celebration of the Mass. The English translation of the *Roman Missal* also includes updated translations of existing prayers, including some of the well-known responses and acclamations of the people.⁴

In the first years of the renewal of the liturgy after the Second Vatican Council, the art of translating the Latin texts was just developing. Translators emphasized *meaning*, or the *message* of the text. In

2001, however, the Vatican issued new guidelines to guide the *Roman Missal* translation of the third edition, which John Paul II had promulgated that same year. These guidelines follow a principle of translation known as *formal equivalence*. The main characteristic of this principle is that when translating from one language to another, what is emphasized is literal fidelity, rendering a word-for-word translation of the original source text.⁵

The Long-Term Goal

The long-term goal of the new translation is to foster a deeper awareness and appreciation of the mysteries being celebrated in the Liturgy. The axiom *lex orandi, lex credendi*—“what we pray is what we believe”—suggests that there is a direct relationship between the content of our prayers and the substance of our faith.⁶

For more information, *The Office of Divine Worship of the Archdiocese of Newark* has provided a website: www.RomanMissalNewark.org.

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- ¹ Joe Paprock, “New Roman Missal Changes: The Words We Use at Mass,” Loyola Press, <http://www.loyolapress.com>.
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- ³ Joe Paprock, “The Roman Missal Translation—Characteristics of the New Text.” Loyola Press, <http://www.loyolapress.com>.
- ⁴ “Now Is the time to Prepare for the *Roman Missal, Third Edition*,” Third Edition, Roman Missal, <http://www.usccb.org/romanmissal>
- ⁵ “The Roman Missal Translation—Lost (and Found) in Translation,” Loyola Press, <http://www.loyolapress.com>
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Roman Missal Changes

There are a number of parts of the Mass where the words have changed for both the priests reciting the Mass and the congregation participating in the Mass. “Changes in the People’s Part of the Mass,” on page 3, identifies in bold the wording changes for the Greetings, Penitential Act, Form A, and the Gloria. For a complete listing of all the changes, refer to the United States Conference of Catholic Bishops website at <http://www.usccb.org/romanmissal/samples-people.shtml>.

Changes in the People's Parts of the Mass

PART OF MASS	PRESENT TEXT	NEW TEXT
Greeting	Priest: The Lord be with you. People: And also with you.	Priest: The Lord be with you. People: And with your spirit.
Penitential Act, Form A (Confiteor)	I confess to almighty God, and to you, my brothers and sisters, that I have sinned through my own fault in my thoughts and in my words, in what I have done, and in what I have failed to do; and I ask blessed Mary, ever virgin, all the angels and saints, and you, my brothers and sisters, to pray for me to the Lord our God.	I confess to almighty God and to you, my brothers and sisters, that I have greatly sinned in my thoughts and in my words, in what I have done and in what I have failed to do, through my fault, through my fault, through my most grievous fault; therefore I ask blessed Mary ever- Virgin, all the Angels and Saints, and you, my brothers and sisters, to pray for me to the Lord our God.
Gloria	Glory to God in the highest, and peace to his people on earth. Lord God, heavenly King, almighty God and Father, we worship you, we give you thanks, we praise you for your glory. Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God, you take away the sin of the world: have mercy on us; you are seated at the right hand of the Father: receive our prayer. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.	Glory to God in the highest, and on earth peace to people of good will. We praise you, we bless you, we adore you, we glorify you, we give you thanks for your great glory, Lord God, heavenly King, O God, almighty Father. Lord Jesus Christ, Only Begotten Son, Lord God, Lamb of God, Son of the Father, you take away the sins of the world, have mercy on us; you take away the sins of the world, receive our prayer; you are seated at the right hand of the Father, have mercy on us. For you alone are the Holy One, you alone are the Lord, you alone are the Most High, Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen.

Religious Education Reminders



Vacation Bible School

Where Kids Meet Up With Jesus

By: Christine Venusti

Vacation Bible School (VBS) is set for August 15 through August 19 from 9 a.m. to noon and is open to all children entering kindergarten through sixth grade. This year's theme is "Where Kids Meet Up With Jesus" and answers the big questions about Jesus: Who is Jesus? Why can I trust Jesus? Why do I need Jesus? How can Jesus help me when I mess up? What does Jesus want me to do?

Each day, children explore one of the five questions. The morning is divided into four

activities all based around the question for the day. The activities include games, crafts, music, and a Bible story with a skit. Snacks and drinks also are served. All activities are age-appropriate and are led by adult volunteers.

The week ends with an evening family celebration beginning with a pot-luck dinner and ending with a "Beach Bash" where the children entertain their families and friends.

N.I.C.E.

Needs In Catholic Education

Liturgy of the Word

By: Amy Ballanco



As baptized members of the Catholic Faith, it is everyone's right to participate in the Mass as well as all the sacraments, signs and symbols of the Church. Families come to Mass to teach their children about God's Word, to worship and to celebrate together. Sometimes with small children this can be difficult. Raising a child with special needs presents additional challenges.

Our program, N.I.C.E., "Needs in Catholic Education", presents a liturgy of the Word for children with special needs during the 11 a.m. Mass. After the opening prayer, families are escorted to the lower Gathering Space where the Word of God is shared in music, game, story and a simple craft.

The group returns before the Offertory in order to continue in the participation of the Mass with the community.

The "Word of God" activities, conducted by volunteers within the parish, follow the Mass. During this time, parents have the opportunity to meet each other, to encourage the faith life of the special needs family, and to share personal experiences.

For more information regarding these two programs, please visit the Religious Education website at www.urolm.org. or call Amy Ballanco at 201.391.3590.

OLM Parish Mission Retreat

Being Catholic in an Imperfect and Messy World: What Really Matters

Speaker: Fr. Richard Sparks, Paulist Fathers

By: Celeste T. Villegas

The OLM Parish Mission Retreat was an invitation, in this special season of Lent, to step back from our usual routine of everyday living and to set aside our mundane concerns. When we retreat from place or time into real silence and solitude, we are able to turn to God. We can then reflect in a meaningful way on what God has done for us and how He has shown His love for us through the sufferings and death of His Son, Jesus Christ.

When we look around us today, what do we see? We see compelling examples of a mortal and frail world. There are earthquakes, tsunamis, radiation leaks, tornados, floods, political unrest and epidemics experienced in various parts of the globe. We are made to ponder the question – which was the theme of this retreat – “What really matters in an imperfect and messy world?”

The thrust of Fr. Richard Sparks’ retreat message was to help us find God, to admit to our sinful inclinations, and to be more open to His grace. In meditation, Fr. Sparks posed these questions: “Do we believe? If so, what difference will this make in our life?”

Day One

Message: The gift of unconditional love. God our father loves us unconditionally.

Meditation: Sin is a turning away from God, not God turning away from us. God is like the father in the Parable of the Prodigal Son, who welcomes his repentant son with open arms. Just think of the person or persons who love us in our life. Are they not God’s gift of forgiveness to us? In the same way, are we not God’s gift of forgiveness to the person or persons whom we love? “How can you keep from singing?”

Day Two

Message: The gift of life. Life is hard, but life is good.

Meditation: How is it that sometimes bad people prosper and that good people fail through no fault of their own? Life is not a bed of roses, as they say.

Believe that a new beginning always will follow a dark night of the soul. The secret, according to Fr. Sparks, is to take a look at the cross we carry, to lament, and with an attitude of faith, to wait for the new dawn. In the Paschal Mystery, from agony, death and entombment, was there not a resurrection? Following Jesus means having crosses. We need to be skilled in the art of carrying the cross. Always remember that because we are already loved, we can face the hardships in life referred to in Patricia Livingston’s *This Blessed Mess*. Since God cares, we will never really be alone. In our suffering, God will not abandon us but will, in fact, accompany us as in the poem, “Footprints in the Sand.”

Day Three

Message: The challenge of fidelity and commitment to life. With the help of the Holy Spirit, we are challenged to be faithful, to be dependable, and to have courage over the long haul.

Meditation: What matters in life is not success or wealth. Contrary to the American myth, what matters is abiding love, coping, hoping, and being faithful. Understand that God takes a longer view that is a mystery to us. But the rewards of fidelity are rich in inner integrity, in compassion, in being a witness to others, and in ensuring a share in eternal life. Following Jesus is truly and essentially overwhelming. The way to do this, according to Fr. Sparks, is to break the fidelity and commitment to life into mornings and then, to take it one day at a time. From this vantage point, “how can we keep from singing ... life is hard but life is good.”



Father Richard Sparks, C.S.P., currently based in Chicago, IL, is a pastor, teacher, moral theologian and popular speaker. He has the ability to make doctrine and theology real and accessible to “people-in-the-pew” as he did at the OLM Parish Mission on March 13-15. He may be reached by calling 312.922.3444, x29 or e-mailing him at sparks@oldstmarys.com.



Book Review

Discerning the Will of God

By: Timothy M. Gallagher, OMV

The Crossroad Publishing Co. c2009. 157 pp.

Reviewed By: Celeste T. Villegas

Discerning the Will of God is helpful practical wisdom for today's times. It is a departure from "What do I want for my life?" and a move to "What does God want for my life?" Fr. Timothy Gallagher, however, is quick to emphasize that "discernment [will] offer us a priceless and often life-changing opportunity for growth." The author further states that discerning is "conforming [our] will to God's will" which will help add a "spiritual sense" to our major life decisions.

The book is based on St. Ignatius of Loyola's teaching on discernment found in the Spiritual Exercises. As Fr. Gallagher describes, life-changing decisions may be required in any walk of life,

About the Author



Fr. Timothy M. Gallagher was ordained in 1979 as a member of the Oblates of the Virgin Mary, a religious community dedicated to retreats and spiritual formation according to the Spiritual Exercises of St. Ignatius. He is the author of several bestselling books including *The Discernment of Spirits*.

whether it be religious or lay. Prior knowledge of Ignatian spirituality is not a pre-requisite. A common ground for discernment is a love for God and the desire to do God's will.

According to the *Text of St. Ignatius*, there are three "modes" in which a "sound and good choice may be made."

1. "When there is the gift of clarity beyond doubting." We must recognize the gift and act upon it, seeking discernment through prayer, the Eucharist and Scripture.
2. "When there is attraction of the heart." We must note such experiences when they occur and remember to ask for the advice of a spiritual guide.
3. "When the one discerning is calm and tranquil and can reflect well on the reasons for each alternative." We must first empty ourselves of any passion or attachment and then we must ask God for the grace to know and embrace the better choice.

The story of discernment is about attaining clarity in a specific choice – a priest who begins to find joy in his priesthood; a woman who willingly opens her heart to love and marriage; a person who suddenly returns to the sacraments.

"When your heart is pulled in different ways and you don't see clearly with your thoughts," discernment then becomes an invaluable gift.

As St. Gregory Nazianzen has written, "*Voluntas tua pax nostra.*" "In your will is our peace."

In his portrayal of varied first-person accounts, Fr. Gallagher promises that discernment, the process of finding the will of God, is "a path available to all."

Two Stories of Discernment from page 8

Francis then went about imitating Jesus' Way as found in the Gospels: go barefoot, use just one tunic, carry no coins, accept food offerings, and perform acts of mercy such as caring for the sick and clothing the naked.

In less than a year, he had four recruits and a priest following this demanding path. In ten years, by 1219, the *Ordo Friari Minores*—"OFM," the Order of the Lesser Brothers, had grown to over five thousand members.

Francis died in 1226 and was canonized in 1228 by Pope Gregory IX.

Now what does all this mean to you or me?

I have been coming to Nocturnal Adoration for thirty years. One hour, once a month, was hardly sufficient to sustain me after the incidents that followed, our first real life-changing challenge.

I first cried, "God, help me, what should I do?" after my wife underwent brain surgery on New Year's Eve 1979. She survived without damage. "Praise Be."

The 1980's became the most serious testing period of our lives. The list is all too familiar for those of us with grey hair and large families: serious family illnesses, family deaths, job losses, lesser

employment, financial crises, downsizing life styles, lack of adequate health care coverage, education loans, and so on and so on.

I tell you, we made it, but with a lot more than one hour a month prayer time. I started by going on a yearly weekend retreat. That led to an interest in Scripture Study, which continues today, and participating in ministries, such as the parish Cornerstone retreat.

Francis experienced a call to discipleship, a mission, and a challenge to follow in Jesus' footsteps. He did that, at first literally, by rebuilding the ruins of the San Damiano Chapel and Cross.

But Jesus was calling Francis to renew the interior decay of his faith that needed a spiritual revival.

We, too, are challenged in this day, here and now. We can start with ourselves. Then there are many opportunities for service to others right here in the Pascack Valley. Our Lady of Mercy Church alone has over forty ministries that can help us to follow in His footsteps. Our chapel cross is a copy of the San Damiano cross.

Begin by saying, "God, help me; what should I do?"

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Two Stories of Discernment

By: George Mulford

This article is a condensation of the talk George wrote for the Men's Cornerstone Retreat at OLM.

The life story of St. Francis is well known.

As a young man traveling in the trade caravans, Francesco Bernadone, quickly picked up the songs, poems, stories, and easy morals of the French poets, troubadours, brave Knights and beautiful Ladies.

In 1206, at age 24, he was questioning this dissolute lifestyle. One day Francesco was riding in the countryside visiting his father's holdings, probably to receive the rent payments. As the weather was very warm, he sought cooling in a decrepit chapel dedicated to San Damiano. Over the door was an engraving in the stone: *Domus Mea*—"My House." What happened there was nothing less than the beginning of a life-long process, his conversion.

Francis was in despair. His life had no meaning. Over the abandoned altar, a crucifix had somehow survived the decay.

He prayed in front of it, "God, help me, what should I do?"

It is said that the image of Christ spoke to him in a kind voice: "Francis, don't you see that my house is going to ruins? Go then and rebuild it for me."

Francis took that literally; he sold his horse and his fancy clothes, used the money he had collected for his father and went about rebuilding that church and two others. His father, incensed at those actions, disowned him publicly.

Please see *Two Stories of Discernment* on page 7