

Our Lady of the Valley Church

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

973-694-4585

“No words of scorn, no words of condemnation,
only words of love, of mercy, of invitation.”

*Pope Francis
Jubilee Year of Mercy*



October 23, 2016

Schedule of Masses

Weekdays

Monday - Saturday 7:30am

Weekends

Saturday: 5:00pm

Sunday: 8:00am, 10:00am
and 12:00 Noon

Sacrament of Reconciliation

Saturdays 4:00-4:30pm

Sacraments of Baptism, Marriage & Personal Appointments

Please call the Parish Office

Our Parish is Served By

Rev. Peter VB. Wells, Pastor
973-694-4585, Ext 7246
VonBreton@aol.com

Rev. Peter Filipkowski, Parochial Vicar
973-694-4585, Ext 7204

Rev. Michael Lee, Chaplain at De Paul High School
Fr.MichaelLee@dpchs.org

Deacon Vincent Cocilovo
vcocilovo@olvwayne.org

Sister Dorothy Dee, SSJ, Pastoral Associate
Adult Formation/Ministry of Consolation
Ext. 7245 - SrDorothy@olvwayne.org

Elaine George, Parish Secretary
Ext. 7200 - Secretary@olvwayne.org

Barbara Mennella Office Assistant
Ext 7203-reception@olvwayne.org

Judi Cocilovo, Director of Faith Formation / Youth
Ext. 7208 - jcocilovo@olvwayne.org

John Peragallo III, Director of Music Ministry
John@peragallo.com

Irene Luberto, Parish Financial Administrator
Ext. 7243 - finance@olvwayne.org

TRUSTEES OF THE PARISH

Marie Armenio
mrarmenio@olvwayne.org

Mark Peischl

Michael Renaldo (Trustee Emeritus)

Weekend Collection

Weekend Collection: October 16, 2016

Attendance:	951
Weekend Collection:	\$8,719.00
Candles / Poor Box	\$584.03
Parish Pay:	\$3,128.67
Total:	\$12,431.70



Presider Schedule

Weekend of October 29-30:

Our Lady of the Valley

5:00pm	Father Wells
8:00am	Father Michael Lee
10:00am	Father Wells
12:00noon	Father Michael Lee

Holy Cross

5:00pm	Father Peter
10:00am	Father Peter

Weekly Mass Intentions

Monday, October 24 7:30am Michael Pagano

Tuesday, October 25 7:30am Sharon Tappen
(Special Intention)
Rosemary Woodring
Miraculous Medal Novena to follow Mass on Tuesday

Wednesday, October 26 7:30am Joen Cincotti

Thursday, October 27 7:30am Fanny Silvestri

Friday, October 28 7:30am David M. Wager "Tim"

Saturday, October 29 7:30am For the People

5:00pm Joseph Adduci
Marion & Sal Dellorto
Stanley Kimble
Samuel Miller

Sunday, October 30 8:00am Alfred Toscani
Rose Trivigno

10:00am Fabrizio Antonio
Richard Englehardt
Sherin Favocci
Ann Farese

12:00pm Joseph Adamo
The Hon. Judge Joseph A.
Falcone
Sherin Favocci
Mary-Jane Marlowe

Weekly Remembrance

The Sanctuary Lamp, which burns near the tabernacle, in church and is the reminder of our Lord's presence in the Most Holy Eucharist, will burn in loving memory of:

Daniel J. Fierro, Jr.

Also, the altar bread and wine, which will become the Holy Body and Precious Blood of our Lord, was given in memory of Daniel J. Fierro, Jr. by his loving wife, Rosemary.

Thirtieth Sunday in Ordinary Time—October 23, 2016

Knights of Columbus

We are a Catholic Fraternal Organization engaged in charity.

If you are considering becoming a Knight and sharing your time and talents with others contact JimDeLuccia at 201-981-9918 or email, jdd9251@gmail.com.



**KNIGHTS
OF COLUMBUS**
IN SERVICE TO ONE. IN SERVICE TO ALL.

Thanksgiving Food Box Drive

Diane Mollo Memorial Thanksgiving Food Box Drive

Diane and her husband Frank were very active parishioners in the Social Ministry with Deacon Vincent. When Diane died, this yearly memorial food drive was named in her loving memory.

If you would like to continue Diane and Frank's tradition of feeding the hungry and helping those in most need, please complete the form below and return it to the Parish Center **no later than November 14**. A sheet with suggestions of what could be included in a Thanksgiving Food Box is available at the church doors (this is a suggested list only, feel free to create a basket/box with whatever you think is needed).

Food boxes should be delivered to Father Rugel Hall on Monday, **November 21, between 5:30-7:00pm**.

I/We will prepare a Thanksgiving Food Box.

I/We will make the *enclosed* monetary contribution (*Please drop off at Parish Office*)

PLEASE PRINT

Name: _____

Address: _____

Phone: _____

Email: _____

Parish's Sacramental and Prayer

After his resurrection he told his disciples: "Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

(Rite of Baptism, Blessing of Water)

We congratulate and welcome those who were baptized last weekend:

*Theodore David Betz
Francesca Marie Cianci
Braylee Madison Kloof
Andrew Zachary Tognio*

"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:

Joseph Ackaway, Joseph Brucato Jr., Carol Brugaletta, Father Michael Burke, Louis Caprio, Raymond Catanzaro, Ralph Cicetti, Robert Darpino, Flo Felano, Josephine Ganz, John Giannini. Dave Hesson, Marie Liffers, Mary Maksuta, Gloria Minnocci, James Murray, Joann Ranalletti, Michael Renaldo, Ann Russo, Kristen Sedlacik and Michael Waldinger, Marian Szal.

*Indeed for your faithful, Lord,
life is changed not ended,
and when this earthly 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:

*Marek Jakub Pluta
(Son of Jakub & Maria Pluta)*

Faith Formation News

Grades 1-8:

Sunday, October 23; November 6, 23, 27
8:30-9:45 and 10:30-11:45

Monday, October 24; November 3, 17, 24
7:00-8:15pm

Confirmation I:
Sunday, November 13
9:30am—11:30am

Confirmation II:
Sunday, November 13
1:15pm—2:45pm

TOP TEN TAKEAWAYS FROM “AMORIS LAETITIA”

James Martin, S.J. [2]

Pope Francis’s groundbreaking new document “Amoris Laetitia” (“The Joy of Love”) asks the church to meet people where they are, to consider the complexities of people’s lives and to respect people’s consciences when it comes to moral decisions. The apostolic exhortation is mainly a document that reflects on family life and encourages families. But it is also the pope’s reminder that the church should avoid simply judging people and imposing rules on them without considering their struggles.

Using insights from the Synod of Bishops on the Family and from bishops’ conferences from around the world, Pope Francis affirms church teaching on family life and marriage, but strongly emphasizes the role of personal conscience and pastoral discernment. He urges the church to appreciate the context of people’s lives when helping them make good decisions. The goal is to help families—in fact, everyone—experience God’s love and know that they are welcome members of the church. All this may require what the pope calls “new pastoral methods” (199).

Here are ten things to know about the pope’s groundbreaking new document:

1. The church needs to understand families and individuals in all their complexity.

The church needs to meet people where they are. So pastors are to “avoid judgements which do not take into account the complexity of various situations” (296). People should not be “pigeonholed or fit into overly rigid classifications leaving no room for personal and pastoral discernment” (298). In other words, one size does not fit all. People are encouraged to live by the Gospel, but should also be welcomed into a church that appreciates their particular struggles and treats them with mercy. “Thinking that everything is black and white” is to be avoided (305). And the church cannot apply moral laws as if they were “stones to throw at people’s lives” (305). Overall, he calls for an approach of understanding, compassion and accompaniment.

2. The role of conscience is paramount in moral decision making.

“Individual conscience needs to be better incorporated into the church’s practice in certain situations which do not objectively embody our understanding of marriage” (303). That is, the traditional belief that individual conscience is the final arbiter of the moral life has been forgotten here. The church has been “called to form consciences, not to replace them” (37). Yes, it is true, the Pope says, that a conscience needs to be formed by church teaching. But conscience does more than to judge what does or does not agree with church teaching. Conscience can also recognize with “a certain moral security” what God is asking (303). Pastors, therefore, need to help people not simply follow rules, but to practice “discernment,” a word that implies prayerful decision making (304).

3. Divorced and remarried Catholics need to be more fully integrated into the church.

How? By looking at the specifics of their situation, by remembering “mitigating factors,” by counseling them in the “internal forum,” (that is, in private conversations between the priest and person or couple), and by respecting that the final decision about the degree of participation in the church is left to a person’s conscience (305, 300). (The reception of Communion is not spelled out here, but that is a traditional aspect of “participation” in church life.) Divorced and remarried couples should be made to feel part of the church. “They are not excommunicated and should not be treated as such, since they remain part” of the church (243).

TOP TEN TAKEAWAYS FROM “AMORIS LAETITIA” Continued

4. All members of the family need to be encouraged to live good Christian lives.

Much of “Amoris Laetitia” consists of reflections on the Gospels and church teaching on love, the family and children. But it also includes a great deal of practical advice from the pope, sometimes gleaned from exhortations and homilies regarding the family. Pope Francis reminds married couples that a good marriage is a “dynamic process” and that each side has to put up with imperfections. “Love does not have to be perfect for us to value it” (122, 113). The pope, speaking as a pastor, encourages not only married couples, but also engaged couples, expectant mothers, adoptive parents, widows, as well as aunts, uncles and grandparents. He is especially attentive that no one feels unimportant or excluded from God’s love.

5. We should no longer talk about people “living in sin.”

In a sentence that reflects a new approach, the pope says clearly, “It can no longer simply be said that all those living in any ‘irregular situation’ are living in a state of mortal sin” (301). Other people in “irregular situations,” or non-traditional families, like single mothers, need to be offered “understanding, comfort and acceptance” (49). When it comes to these people, indeed everyone, the church needs to stop applying moral laws, as if they were, in the pope’s vivid phrase, “stones to throw at a person’s life” (305).

6. What might work in one place may not work in another.

The pope is not only speaking in terms of individuals, but geographically as well. “Each country or region... can seek solutions better suited to its culture and sensitive to its traditions and local needs” (3). What makes sense pastorally in one country may even seem out of place in another. For this reason and others, as the pope says at the beginning of the document that for this reason, not every question can be settled by the *magisterium*, that is, the church’s teaching office (3).

7. Traditional teachings on marriage are affirmed, but the church should not burden people with unrealistic expectations.

Marriage is between one man and one woman and is indissoluble; and same-sex marriage is not considered marriage. The church continues to hold out an invitation to healthy marriages. At the same time, the church has often foisted upon people an “artificial theological ideal of marriage” removed from people’s everyday lives (36). At times these ideals have been a “tremendous burden” (122). To that end, Seminarians and priests need to be better trained to understand the complexities of people’s married lives. “Ordained ministers often lack the training needed to deal with the complex problems currently facing families” (202).

8. Children must be educated in sex and sexuality.

In a culture that often commodifies and cheapens sexual expression, children need to understand sex within the “broader framework of an education for love and mutual self-giving” (280). Sadly, the body is often seen as simply “an object to be used” (153). Sex always has to be understood as being open to the gift of new life.

9. Gay men and women should be respected.

While same-sex marriage is not permitted, the pope says that he wants to reaffirm “before all else” that the homosexual person needs to be “respected in his or her dignity and treated with consideration, and ‘every sign of unjust discrimination’ is to be carefully avoided, particularly any form of aggression or violence.” Families with LGBT members need “respectful pastoral guidance” from the church and its pastors so that gays and lesbians can fully carry out God’s will in their lives (250).

10. All are welcome.

The church must help families of every sort, and people in every state of life, know that, even in their imperfections, they are loved by God and can help others experience that love. Likewise, pastors must work to make people feel welcome in the church.

Spiritual Reflection

The Cry of the Poor

A most unassuming Jesuit brother died a number of years ago. His name was Julius Petrik, always known to us as just Brother Petrik. I miss him. He had been a quiet presence ever since I was a very young man in the Jesuits. He did not attract attention. He took pains to avoid it.

I wrote the following reflections after attending his funeral Mass, which took place a few days before the 30th Sunday of Ordinary Time, with the readings we will hear. They were perfect for him. He was 94 years old, and the very best sense of the word, he was ordinary.

In one sense I never knew him, such was his silence. His gentle eyes pointed down, he carried out his tasks without fuss, and—for a long time, maybe always—he ate his meals by himself. I suppose some would just have called him a “character,” or have branded him as pathologically shy.

My intuition gave me a different message. I sensed something very holy about Brother. As the years went by I would take care to greet him when I would meet him and he would smile with a wide grin and greet me back with real gladness. We would exchange some small talk and then each go back to our tasks. His being an introvert took second place to the palpable spirit of love within him.

I speak of this good man not to publicize him, something he would have quietly refused, but because my heart is more at ease for my encounters with him. In a word, Julius was a humble man. His prayer surely must have reached God. He served gladly.

I think such meekness is the key to this Sunday’s scripture. Listen to what the [First Reading](#), (Sirach 35:12-14, 16-18) says:

The one who serves God willingly is heard;
his petition reaches the heavens.

The prayer of the lowly pierces the clouds;
it does not rest till it reaches its goal,
nor will it withdraw till the Most High responds,
judges justly and affirms the right,
and the Lord will not delay.

Prayer that pierces the clouds and does not rest till it finds its goal! With these words my mind trips forward to the notion of power: anyone who can force his prayers through to heaven must be able to get everything he wants.

At least it is tempting to think that way. But look closely. The prayer that finds heaven is that of the lowly. It stands before God’s throne not because it is forceful or adamant but because it embodies the hushed spirit of truth. It whispers humble needs to the very one who can answer them. It has no hidden purpose.

Which of the following two people do you think embodies such lowliness? The Pharisee?

O God, I thank you that I am not like the rest of humanity—
greedy, dishonest, adulterous—or even like this tax collector;

or the Publican?

O God, be merciful to me a sinner.

We know what Jesus thinks. In the [Gospel](#), (Luke 18:1-8) he says, “I tell you, the latter went home justified, not the former; for whoever exalts himself will be humbled, and the one who humbles himself will be exalted.”

Whatever internal battles Brother Petrik may have faced, I thank God that I was blessed to receive his gracious, shy, unassuming love.

I would love to be like him.