

**For The Bulletin Of  
September 17, 2017**



**THE 24<sup>TH</sup> SUNDAY IN  
ORDINARY TIME**

*From Father Robert*

One of the first prayers many of us learn as small children is the Lord's Prayer. We pray it every time we participate in the celebration of Eucharist. We pray it every time we say the Rosary. But like so many things that are repetitious, we can recite this beautiful prayer taught us by Jesus Himself by rote, not really thinking about the words we pray and the relationships they imply. The gospel today is a kind of commentary on one part of the Lord's Prayer: "and forgive us our debts, as we forgive our debtors," but it is a commentary with a twist. In the Lord's Prayer God's forgiveness of us is contingent on our forgiving others. In today's gospel parable, the servant has already been forgiven his debt to his master, which makes his hard and unforgiving heart toward, "one of his fellow servants who owed him a much smaller amount," even that much more reprehensible.

Life in the church demands that we forgive one another not only because it is the compassionate thing to do, but

because this is how God acts and expects us to act. It belongs to the very "being" of God to forgive; if we are of God, then it is also of our very "being" to forgive. The key to understanding this is that we are in relationship both with God and with each other. By forgiving we choose not to let any offense that has happened between us control how we continue to relate to one another. By forgiving we repair the damage to the relationship and restore dignity both to the forgiver and to the forgiven. This is why counting how many times we forgive – even to the seven that Peter suggests at the beginning of the gospel – misses the point. Jesus' response to Peter is a way of reminding us that God forgives us countless times, and this is the motivation for forgiving each other equally countless times. Our "heavenly Father" has shown us the way – forgive one another "from the heart."

Jesus tells a striking parable in this gospel about two instances of forgiveness of debts – one lavishly given, the other miserly withheld. We can learn how to bring freshness to our praying of the Lord's Prayer from this parable. The implication made in the parable is that God acts like the extravagant king. But not so. God's forgiveness of us is always even beyond extravagance, even beyond measure. We measure; God does not. As infinite as God's forgiveness is, to receive it is not without a substantial condition. We are to forgive one another as God forgives – from the heart, "seventy-seven times." Only forgiveness that comes from the heart is immeasurable. Let us pray the Lord's Prayer with great faith.

### ***Living The Paschal Mystery***

The second reading for today speaks in its own way of why we forgive one another: “None of us lives for oneself” because we “live for the Lord.” Our relationship to each other is described in terms of our relationship to God. Forgiveness is absolutely central to the message of the whole gospel because it is necessary in order for our relationships with God and each other continually to grow stronger and more graceful.

Christ’s dying and rising models for us our own dying and rising: “no one dies for oneself.” We always die (to ourselves) for the sake of the other. Forgiving entails dying to damaged relationships so that we might all belong to the Lord and rise to every new Life with Him. Forgiving means God has hold of us and enables us to act in a Godlike manner. Forgiving means that the cost of reconciling petty hurts or even major ruptures pale in comparison to the immeasurable forgiveness of God.

As we move into these final Sundays of Ordinary Time, the challenge of being a Jesus-follower becomes even more demanding.

- I struggle with forgiving...when...because...
- I experience God’s immeasurable forgiveness when...I offer this same forgiveness to others when...
- I have been surprised by the gift of forgiveness when...This has drawn me to...

### ***About Liturgy: Postures During The Celebration of the Liturgy***

There are a number of times during the celebration of Holy Eucharist when our posture indicates that we hold another in high honor. With respect to God, for example, we genuflect to the Blessed Sacrament or bow to the altar or the Book of Gospels; we bow at the words during the Creed that remembers the Incarnation, the Word becoming Flesh; we might bow our heads when we pronounce the Name of Jesus; we bow in reverence and respect before we receive Holy Communion. With respect to each other, the deacon or altar minister might bow to us before incensing us; we offer each other the Sign of Peace. In themselves these gestures are worthy of God, the saints, and those of us who are members of the Body of Christ for they give evidence of the dignity we have and offer another, and our mutual respect for the relationships within community that make us one in the Body of Christ.

There is always a tendency during liturgy to do these gestures (as well as postures) out of routine. The meaning behind them suggests that we gently call ourselves to think about what we are doing. They are ways that we express honor and respect, and because we do them together we announce that we all share in God’s Life. In that is the source of our dignity, of our desire for reconciliation, of our unity in the Body of Christ.

### ***Building Campaign Update***

Thank you to everyone who took the time after recent weekend liturgies to sign the expansion project petitions. More than 400 parishioners expressed their approval to move forward with the kitchen remodel and parish hall

expansion. As was noted in my pastoral letter and in Steve Rojeks's presentation to the community, obtaining your approval is just a crucial first step in the long process that is still ahead of us. It is important that everyone, particularly those who donated to the 2011 Capital Campaign, give their blessing to this project. Signature petitions are still available after weekend liturgies and in the parish office during the week. If you haven't yet signed, please take the time to do so. Your support is critical. We will continue to update you on the progress of the approval process.

### *Hurricane Relief*

I am deeply grateful for the generosity shown by our parish community. At last count, over \$3,100 was placed in the donation jars that were placed in the Gathering Plaza. All money collected is being sent to the Diocese for transmission to Catholic Charities USA.

## ALTAR FLOWERS

The Floral Arrangement at the Altar today is placed to the Glory of God and in Honor of the 40<sup>th</sup> Anniversary of Marriage of **Oscar and Anna Tellez**. Congratulations! And May God bless you with many more years of happiness and the best of health.



...to our faithful volunteer parishioners who arrive early each Saturday morning to clean and prepare the church and parish hall for the weekend: **Steve Rojek, Jun Bajet, Cathy Romeo, Mency Osborne, Angela Bueno, Emilia Freking, Carole Miller, and Rose Salamanca.**

...to our faithful volunteer parishioners who clean and maintain the bathrooms in both the church and parish hall throughout the week: **Robert Goncalves, Virginia Noack, Mary Ewing, Patricia Britton, and Harlan Young.**

...to **Dilcia Aparacio** who does such an excellent job of washing, ironing, and caring for the Sacred Linens.

...to our Sacristans and Altar Guild who prepare the sanctuary for the celebration of Eucharist each week:

**Peter Degl'Innocenti, Pam and Rich Confetti, Vincent Rodriguez, Harlan Young, Rowena Cayaban, Monika Kauer, Cynthia Enrique, Belen Farin, Nancy Santos and Rose Salamanca.**

...to **our counting teams** who are here every week to count the weekly collections.

...to our volunteers who assisted in the parish office last week:

**Melodye Costanza, Harlan Young, Sofie Zimmerman, Alicia Perez and Bev Iacona.**

...to our St. Vincent de Paul and Mobile Mall volunteers who transported last week's donations: **Bob Carvalho and Barbara Jackson.**

...to our faithful weekly bulletin assembly team: **Bob Carvalho, Carole Miller, Dave Costanza, Judy Quicho, Vangie Parrilla, Belen Farin, Rose Salamanca and Rose's mom Zenaida, Kathy Augusta and Beth Enea.**

...to our wonderful Parking Lot Security who keep watch over our vehicles during weekend liturgies: **Don Benson, Steve Rojek and Bob Goncalves.**



To **Ruben and Rachael Perez** whose marriage was blessed during last Saturday evening's Vigil Eucharist. May God continue to bless you with many more years of happiness, the deepening of your love, and the best of health.

## The U.N. International Day of Peace September 21st

September 21, 2017

Dear Friends,

The International Day of Peace affords us the opportunity to practice

peace in all the affairs of our lives. What we practice in a conscious way on September 21st is meant to empower us so we become peace-makers each and every day. The temptation is to think of September 21st as a day for observances and celebrations, seminars and dialogues. All of these are, of course, good and excellent things to do. But there is more.

We are invited to "practice peace" in all the affairs of our daily lives. Consider "practicing peace" for twenty-four hours this September 21st as you go about the typical and ordinary affairs and routine of your day. "Practicing Peace" at the office, the supermarket or sitting in traffic introduces us to the deepest levels of "peace-making." In such moments we become aware of our emotions and thoughts. We might realize how easily irritated we can become. We encounter the disappointments of life. We might even find that we judge ourselves harshly. In such moments, we consciously and deliberately invite ourselves to a greater consciousness. In light of our own struggles, we become aware of what other people might be feeling. As we become more empathic, we can "feel" the peace in our hearts flow out to others. In this moment, we can offer friendship, support and understanding to other frustrated, suffering and hurting people.

The International Day of Peace is an excellent time to discover and revisit the core documents by which the

International Interfaith Communities find inspiration and purpose in their pursuit of justice and peace for all. The enclosed brochure offers some highlights from the United Nation's Declaration of Human Rights.

As we reflect on these rights we become aware of the people we know and meet who might have had their rights denied. Hardly a day goes by when some current powerful, political or, unfortunately, religious leaders and officials are seeking to compromise the human rights of racial and ethnic minorities, refugees, immigrants, the poor and those who are gender and sexually diverse. The pursuit of peace requires the courage to recognize and honor the dignity of others. Disagreements over issues do not diminish the dignity or rights of others to live in peace, safety and security.

We hope the enclosed brochure in honor of September 21st will encourage you in your pursuit and practice of peace. We express our gratitude to you for your commitment to practice peace in all the affairs of your life.

Peacefully,

**Thomas P. Bonacci, C.P.**

With the Board of Directors  
And all of us at The Interfaith Peace Project

## **PROGRAMS IN HONOR OF THE INTERNATIONAL DAY OF PEACE**

Feel free to join us in person and in heart.

Thursday, September 14, 7:30 pm  
St. John of God Church  
1290 5th Ave, San Francisco, CA  
94122

### ***Peace among Protestants and Catholics***

Saturday, September 16, 9:30 am  
St. John the Baptist Episcopal Church  
1055 S Lower Sacramento Rd, Lodi,  
CA 95242

### ***Gleaning Wisdom from the Faith Traditions***

Saturday, September 16, 2017, 4:00  
to 7:00 pm

### ***Potluck Picnic with Interfaith Interconnect***

The Pavilion at Church of Jesus  
Christ of Latter-Day Saints  
1501 Hillcrest Ave., Livermore, CA

Wednesday, September 20,  
11:00 am to 2:00 pm

The Interfaith Peace Project Center  
4517 Buckeye Court, Antioch, CA  
94531

### ***You are invited to join us for prayer, reflection and sharing.***

Wednesday, September 20, 7:00 pm  
SS. Peter and Paul Church  
4450 Granite Drive, Rocklin, CA  
95677

### ***Peace among the Religions***

Sunday, September 24, 4:00 pm  
Lafayette-Orinda Presbyterian  
Church  
49 Knox Drive, Lafayette, CA 94549  
Interfaith Council of Contra Costa  
County  
*Together for Peace*

NO WORLD PEACE WITHOUT  
RELIGIOUS PEACE

## New church law on translations is 'good news' for the church

But don't expect immediate changes to Mass prayers after 'Magnum Principium'

Sep 11, 2017

by [Heidi Schlumpf](#)

The change to church law governing liturgical translations released by the Vatican over the weekend is "good news," liturgical experts say. But Catholics should not stop saying, "And with your Spirit," just yet.

Any revisions to language at Masses in the United States will not happen immediately and will be primarily up to the U.S. bishops now.

In a document called a "motu proprio" titled *Magnum Principium* released Sept. 9 while Pope Francis was in Colombia, the pontiff announced a change to the church's Code of Canon Law to decentralize the process for approving translations of liturgical texts, returning responsibility for the matter back to national bishops' conferences, rather than the Vatican.

But liturgical experts in the U.S. — especially those who disagreed with the process and much of the content of the translations to the missal instituted in 2011 — are celebrating this shift and are predicting it will lead to better English translations, at least eventually.

"This is a victory for collegiality and a victory for the [Second Vatican] Council Fathers," says Bishop Donald Trautman, retired bishop of Erie, Pennsylvania, who formerly chaired the U.S. bishops' Committee on Liturgy. As head of that committee, Trautman led an effort to stop or delay the new missal translations, which he described as full of grammatical errors and unproclaimable texts.

Trautman said the new rule will help facilitate the community's full and active participation in the Eucharist called for by Vatican II's Constitution on the Sacred Liturgy. "To have that, they have to have clarity of understanding of the language used," and that's not happening now, he says.

A 2014 poll found widespread disapproval of the translation, with a vast majority of leaders at U.S. parishes saying it was "awkward and distracting" and half agreeing it "urgently needs to be revised."

Trautman says *Magnum Principium* "takes the wind out of the sails of the 'reform of the reform' movement," which seeks to return to pre-Vatican II liturgy, and "in my mind, puts an end to *Liturgiam authenticam*," the 2001 instruction that insisted on literal translation from the Latin. It also banned inclusive language and

diminished the role of episcopal conferences.

The change is likely to fan the flames of the "liturgy wars" — and if tweets and blog posts from the weekend are any indication, shots have already been fired. Catholics reacting to this news on blogs and Twitter over the weekend were of two minds. Those who favor less literal translations that are more easily understandable in the vernacular are cheering, while those opposed to such "dynamic equivalence" are consoling themselves that at least they still have the "Latin Mass."

*Magnum Principium* was signed by Archbishop Arthur Roche, secretary for the Congregation for Divine Worship and the Discipline of the Sacraments, not by Cardinal Robert Sarah, the congregation's prefect. This caused some speculation that Sarah may not be in favor of the changes.

But Benedictine Fr. Anthony Ruff, associate professor at St. John's School of Theology and Seminary in Collegeville, Minnesota, said the pope's move merely "follows Vatican II to a 'T.'"

"This fits entirely with Pope Francis' vision for collegiality and healthy decentralization," says Ruff, an expert in liturgical music and Gregorian chant and contributor to the [PrayTell](#) blog.

"I would even say this document really calls the question: 'Do we believe in Vatican II or not?' " Ruff says. "The pope is not hijacking the council, or asserting his pet idiosyncratic agenda. He is doing exactly what the council called for."

*Magnum Principium* also seems to further confirm Pope Francis' [comments last month](#) to the Italian Liturgical Conference that the liturgical reform of Vatican II is "irreversible."

The change will continue this papacy's de-emphasis on the Vatican curia, while giving regional bishops' conferences more power, at least on liturgical matters. What those bishops' conferences — including the U.S. Conference of Catholic Bishops — do with that power remains to be seen, however.

"This document makes possible a really good collaborative relationship between Rome and the bishops, but it all depends on how they run with this," Ruff says. "It's way too early to know where this will go."

Ruff does not expect any immediate changes. "I trust that our bishops will know the right time to even think about revising the missal. It's probably not now," he says. "I would not favor changing the people's responses at this point, unless the bishops think one or two words or phrases would help the people."

Ruff's first candidate for possible change: "consubstantial" in the Nicene Creed (formerly "one in being with the Father ...") "I would be open to "of one substance," he says.

More immediate impact is likely for Catholics in European and Latin American countries, where the bishops did not move forward with literal translations according to *Liturgiam authenticam*.

"I do not see this directed at the United States," says Ruff, "but I do think it is putting a great trust in all bishops,

including the U.S. bishops. As that gradually sinks in, I think the bishops will appreciate and use the authority they are now given."

Trautman says *Magnum Principium* may be something of a test for the U.S. hierarchy. "We should all be grateful to Pope Francis for his pastoral instinct," Trautman says. "Now it's up to the bishops to respond."

**Editor's note:** *This is a developing story. Watch*

[https://www.ncronline.org/feature-series/magnum-principium/stories\\_for\\_updates](https://www.ncronline.org/feature-series/magnum-principium/stories_for_updates).

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## Francis decentralizes most authority for liturgical translations to local bishops

Instruction major reversal of worship congregation's original postconciliar translation rules

Sep 9, 2017

by [Joshua J. McElwee](#)

Pope Francis has decentralized authority over how the texts used in the Catholic Church's liturgies are translated from Latin into local languages, moving most responsibility for the matter from the Vatican to national bishops' conferences. In a motu proprio issued Sept. 9, the pontiff says he is making a change to the church's Code of Canon Law so that the Second Vatican Council's call to make the liturgy more understandable to

people is "more clearly reaffirmed and put into practice."

The motu proprio, given the title *Magnum Principium*, modifies two clauses of Canon 838. The rewritten clauses say simply that the Vatican is to "recognize" adaptations of Latin liturgical texts approved by national bishops' conferences.

A comparison of the Italian text of the prior and new versions of the canon makes the change clear. Where the Italian says the Vatican was tasked before with "authorizing" all liturgical translations, it is now asked simply to "review" translations made by the bishops' conferences.

That review will partly come through a process of confirming that the translations appropriately reflect the intent of the original Latin, known as a *confirmatio*.

The Vatican's Congregation for Divine Worship and the Discipline of the Sacraments said in a note accompanying the release of the motu proprio that the *confirmatio* process "leaves responsibility for the translation, presumed to be faithful, to the pastoral and doctrinal *munus* of the bishops' conference."

The congregation adds that the *confirmatio* "presupposes a positive evaluation of the faithfulness and congruence of the produced texts with respect to the Latin text."

The process of crafting translations of Latin texts into local languages has been one of the most controversial and acrimonious in the Catholic church since



the end of the Council, held from 1962-1965.

Debate has centered over whether such translations should take a word-to-word literal approach in conveying the meaning of the Latin texts, or focus on adapting those texts to read more fluently in modern languages.

A 2001 instruction from the Vatican's worship congregation, *Liturgiam authenticam*, specified that translations from Latin were to be made "in the most exact manner, without omissions or additions in terms of their content." The instruction was a major reversal of the worship congregation's original postconciliar translation rules, spelled out in 1969 in its document *Comme le Prevoit*, which encouraged translators to adapt the original Latin to contemporary linguistic and cultural conditions in their countries.

To put in place the new approach to translations in the English-speaking world, the Vatican congregation established a new committee in 2001, known as Vox Clara, to evaluate specifically English-language liturgical translations. The committee assumed much of the authority that had been given to the International Commission on English in the Liturgy, which had followed the rules as put forth in *Comme le Prevoit*.

Using the norms put forth in *Liturgiam authenticam*, the U.S. church adopted a new English translation of the Roman Missal in late 2011. That translation has faced criticism from those who find its use of English archaic and far from poetic.

Francis acknowledges the acrimony that has surrounded liturgical translations in his Sept. 9 motu proprio, saying "it is no surprise that difficulties have arisen between the Episcopal Conferences and the Apostolic See."

"In order that the decisions of the Council about the use of vernacular languages in the liturgy can also be of value in the future a vigilant and creative collaboration full of reciprocal trust between the Episcopal Conferences and ... the Congregation for Divine Worship and the Discipline of the Sacraments, is absolutely necessary," he continues. The changes to the Code of Canon Law were approved by Francis Sept. 3 and will go into effect on Oct. 1.

The Vatican released notice of the changes as the pope is on a four-city visit to Colombia.

When the news was first announced, Francis was preparing to travel to Medellin, the site of a landmark 1968 meeting of the regional Latin American Episcopal Conference that stressed the role regional and national bishops' conferences play in the life of church.

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