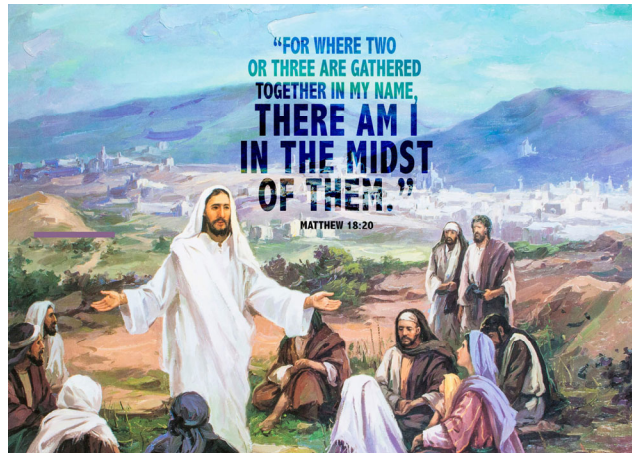


# Holy Family

CHURCH OF THE  
*We are a  
Titling Parish*

**TWENTY THIRD SUNDAY IN ORDINARY TIME – SEPTEMBER 10, 2017**



## Parish Directory

## *Mass Schedule*

Rev. Thomas Rekiel, Pastor  
 Rev. Krzysztof Liwarski, Parochial Vicar  
 Rev. Frederick Walters, Pastor Emeritus  
 Deacon Peter M. Fiore  
 Deacon William Ward, Retired  
 Virginia Akhoury, Pastoral Minister  
 Mary Smith, Director Holy Family School  
 School Secretary, Toni Fiore  
 School Bookkeeper Tammy Zebick  
 Director of Faith Formation, Dr. Suzanne Herold  
 CCD Director, Anne Giedlinski  
 Youth Coordinator, Daniel Wikstrom  
 Director of Music Ministry, Randy Hertzog  
 Parish Bookkeeper, Robyn Morris  
 Parish Secretary, Celeste Walsh

### MAINTENANCE COUNCIL

Ralph Aurilia - 973-951-6508  
 Gene Miranda - 973-583-2469  
 Roger Siara - 973-822-1661

### FINANCE COUNCIL

Ralph Aurilia 973-951-6508  
 Bob Cottam 973-887-1232  
 \*Anne Feith 973-966-1314  
 Peter Fiore 917-880-9601  
 Gene Miranda 973-583-2469  
 Roger Siara 973-822-1661  
 \*Michael Prokop 973-301-0678  
 Bob Scirocco 973-377-1387  
 Fred Summa 973-822-3362  
 \*Parish Trustee

### Sunday Mass Schedule

**Saturday 5:30 pm**  
**Sunday 7:30, 9:00, 10:30 am,**  
**12:00 pm, 7:30 pm**

### Daily Mass Schedule

**Monday-Friday 8:15 am,**  
**Saturday 8:15 am**

### Holy Day Schedule

**Vigil Mass, 7:30 pm**  
**8:15, 12:10, 7:30 pm**

**REGISTERING AT HOLY FAMILY** If you are new to our parish and wish to register please contact the rectory at 973-377-1817 or email [rectory@holyfamilyfp.org](mailto:rectory@holyfamilyfp.org).



**MASSES AROUND THE COUNTRY** - To find the closest church in the U.S., or go to [www.masstimes.org](http://www.masstimes.org)

**A televised Sunday Mass** is now airing on ABC Family from 6:30 to 7 a.m. each Sunday morning. [www.TheSundayMass.org](http://www.TheSundayMass.org).

1 Lloyd Avenue ~ Florham Park, New Jersey 07932

### OFFICE HOURS

The office is open Monday, Tuesday, Wednesday and Thursday 8:30 a.m. to 2:30 p.m.

**RECTORY**  
[rectory@holyfamilyfp.org](mailto:rectory@holyfamilyfp.org)  
 Phone 973-377-1817  
 Fax 973-377-6350  
[www.holyfamilyfp.org](http://www.holyfamilyfp.org)

**RELIGIOUS EDUCATION**  
 973-377-3101  
[hfeducation@gmail.com](mailto:hfeducation@gmail.com)

**SCHOOL**  
 973-377-4181  
[www.holy-family-school.org](http://www.holy-family-school.org)

**HOLY FAMILY YOUTH MINISTER**  
[rectory@holyfp.org](mailto:rectory@holyfp.org)

**SACRAMENT OF BAPTISM** - First, second, third and fourth Sundays of each month at 1:15pm. Baptism preparation for parents first Tuesday of the month. Phone rectory for details and information.

**SACRAMENT OF RECONCILIATION** - Saturdays, 4:30 to 5:15pm.

**HOLY FAMILY SCHOOL** - An environment for growth in faith, values and knowledge. Tiny Tots (2 1/2 yrs. old), Pre K 3 &4, & K. For further information, please call the school office, 973-377-4181.

**RELIGIOUS EDUCATION** - A program of religious instruction for grades 1 through 8. Confirmation preparation for high school students. For further information, call the Religious Education Office, 973-377-3101.

**SOCIAL MINISTRIES**

Ministry to the Homebound: Mary Scirocco, 973-377-1387

Ministry to the Hungry: Anne Platoff, 973-822-0430

Sharon Carr, 973-568-5932

**KNIGHTS OF COLUMBUS** - Dr. McDowell Council - For information, call Joe Guerin 973-615-1635. For Hall rentals, call Ralph Aurilia at 973-301-0297.

**PRO-LIFE MINISTRY** - Frank and Barbara Tinari, 973-822-0084. Important Contact Information: New Jersey Right to Life (njrtl.org) 732-562-0562.

**CENTERING PRAYER** meets at 7:30 p.m. in the K of C Hall on Monday nights.

**ROSARY** is prayed each day at 7:50 a.m. (before the 8:15 Mass).

**MIRACULOUS MEDAL NOVENA** is prayed on Mondays after the 8:15 a.m. Mass.

**EUCCHARISTIC ADORATION** The Blessed Sacrament will be exposed for veneration on the First Friday, after the 8:15 mass until 10:00 a.m., and every Thursday after the 8:15 mass.

**PLEASE REMEMBER IN PRAYER  
those serving in the armed forces:**

**LTC Timothy Renahan USA**  
**Sgt. Jared K. Nucci, USA**  
**Matthew Manzione, USA**  
**S1 Brian Schramm, USN**  
**HT2 Thomas Dwyer ESWS, USN**  
**LCpl. Stephen Hanily, USMC**  
**PFC Patrick Montuore USMC**  
**Lt. Stephen Scirocco USMC**  
**Sgt. Chad Jennings, USA**

**2017 Bishop's Annual Appeal *In Giving, We Receive***

The 2017 Bishop's Annual Appeal is currently underway. This year, the theme of the Appeal is "In Giving, We Receive". By being generous with our God-given gifts, we not only help people in need, but we also help ourselves. Jesus reminds us of the blessings that come from being good stewards.

The Bishop's Annual Appeal supports four causes: our Catholic Charities agencies; seminarian education, Nazareth Village, our diocesan priests' retirement residence and our inner-city elementary schools. You can help make this year's Appeal an even greater success by making a generous pledge today. Every single gift is important, valued and changes lives. Whatever you do to help is a profound blessing!

***MASS INTENTIONS FOR THE WEEK***

<b>MONDAY, September 11, 2017</b>	<b>Weekday</b>
8:15 - Tino Parlavecchio - Simon Maddison - Robert Dolan	
<b>TUESDAY, SEPTEMBER 12, 2017</b>	<b>Weekday</b>
8:15 -	
<b>WEDNESDAY, SEPTEMBER 13, 2017</b>	<b>St. John Chrysostom</b>
8:15 - Sis Badcock	
<b>THURSDAY, September 14, 2017</b>	<b>Exaltation of Holy Cross</b>
8:15 - Linda Ryan, <i>1st Anniversary</i>	
<b>FRIDAY, SEPTEMBER 15, 2017</b>	<b>Our Lady of Sorrows</b>
8:15 - Patrick Parrilli	
<b>SATURDAY, SEPTEMBER 16, 2017</b>	<b>St. Cornelius Pope St. Cyprian Bishop</b>
8:15 - 5:30 - Antoinette Chiarolanzio - Mary Kozak, <i>38th Anniversary</i> - Lois Jailette	
<b>SUNDAY, September 17, 2017</b>	<b>Twenty Fourth Sunday Ordinary Time</b>
7:30 - 9:00 - Eddie Mulligan - Ramona Baumgaertner  10:30 - Patricia Cullen - Camilo Sanchez - Hugh and Agatha Croghan  12:00 - Dr. Arthur Hoagland, <i>1st Anniversary</i> - Mary Shiviets - Leon V. Narucki  7:30pm - People of Holy Family Parish	
<b>THE DIVINE MERCY CANDLE WILL BURN FOR A <i>Special Intention.</i></b>	
<b>PLEASE PRAY FOR OUR DECEASED <i>Cero "Jerry" Palombo, (husband of Jeanette Palombo.)</i></b>	

**PRAY FOR THE SICK** Please pray for our parishioners, relatives and friends who are ill: Alison Walters Soderburg, James Connolly Sr., Fr. Fred, Alyssa Blatt, Peggy Schneyer, John Mahoney, Kate Monteforte, John Schneyer, Stephen Matuszek, Theresa Veverka, Steven Reich, John Veverka, Dave Kreutzer, Curt Price, Ted Gleichmann, Bedley Byers, Mary O'Connor, George Padkowsky, Marilyn Reilly, Peter and Antonette Sena, Martin Chiarolanzio, Sr., Sloane Dyer, Anne D'Innocenzio, Tina and Joe McCaffrey, Ken Eberle, Mary Seeburger, Betty O'Connor, Angel Prado, Joseph Leader, Sue Teevan and Jonathan Tagorda, Orie McMorro.

### TITHING

Last week's collection was \$7,686.00,  
(last year was \$8,855.00).

Thank you for your continued  
generosity to Holy Family.



### SAVE THE DATE

Our annual Parish Picnic will be held on Sunday, September 17th, beginning with mass at 12:00. Make plans to join your friends and neighbors for an afternoon of fun and fellowship.

**Please RSVP by September 11th**

Name \_\_\_\_\_

Email/phone # \_\_\_\_\_

# Adults \_\_\_\_\_ # of Children under 10 \_\_\_\_\_

I will bring a side dish to share \_\_\_\_\_

I can help with Set Up \_\_\_ Serving \_\_\_ Clean Up \_\_\_



- Sept. 10 Backpack Blessing at all Masses  
Sign Up for Photos  
7:30 PM Sunday Mass Resumes
- Sept.11 RSVP for Church Picnic
- Sept.12 CCD Teacher Meeting CH 7:00pm
- Sept. 13 Bible Study CH 7:00pm
- Sept.14 Choir Practice
- Sept.16 CYO Basketball Signup  
Photo Sign up after Mass
- Sept.17 Parish Picnic  
Photo Sign up after Masses  
CYO Basketball Signup  
Gr. 2 CCD Mtg. & Mass 6:30pm  
*Parents & Children*
- Sept.18 Communion Minister Mtg.  
C 7:30pm
- Sept.19 Gr. 8 CCD 7-8:00pm  
CYO Basketball Signup
- Sept.20 Lectors Mtg. C 7:30pm
- Sept.21 Choir Practice
- Sept.22 Ushers Mtg. C 7:30pm
- Sept.23 Photo Sign up After Mass
- Sept.24 Photo Sign up After Masses  
Rosary Society Silver Tea 2:30pm  
Gr 1 CCD Mtg. 4-5:00pm  
Gr 3 CCD Mtg. 6:30-7:30pm  
*includes Mass*
- Sept.25 Gr 4 CCD Mtg. 7-8:00pm
- Sept.27 Gr 6 CCD Mtg. 7-8:00pm
- Sept.28 Gr 7 CCD Mtg. 7-8:00pm  
Choir Practice
- Sept.29 Gr 5 CCD Mtg. 7-8:00pm



### The Rite of Christian Initiation of Adults (RCIA)

In 1972, the Vatican under the direction of Pope Paul VI promulgated a process developed for prospective converts to Catholicism above the age of infant baptism. Candidates are gradually introduced to aspects of Catholic beliefs and practices. The basic process applies to adults and older children. For those who join an RCIA process it is a period of reflection, prayer, instruction, discernment, and formation. There is no set timetable and those who join the process are encouraged to go at their own pace, taking as much time as they need. Although the average process generally takes between eight and twelve months, it can take up to two or more years for some individuals. Those who enter the process are expected to begin attending Mass on a Sunday, attend a weekly RCIA session, and to become increasingly involved in the activities of our parish. So, if you or someone you know hear God's voice in your hearts calling you to learn more about Him and His church, don't ignore the call. Reach out to me (917-880-9601) or the Rectory (973-377-1817) and we can discern together how you can best answer God's invitation. I am starting sessions in late September with no strings attached. I would love to talk to you even if you feel the tiniest calling!

God Bless,  
**Deacon Pete, Director of RCIA, Director of Evangelization**

### SILVER AND GOLD WEDDING ANNIVERSARY MASS

Couples, married in 1967 or 1992 are invited to celebrate their 25<sup>th</sup> or 50<sup>th</sup> Wedding Anniversary with Bishop Serratelli at Mass at The Cathedral of St. John the Baptist in Paterson on **Sunday, November 5 at 4:00 pm**. Arrangements can be made by contacting the parish office at 973-388-1817 x 0, **(must respond by October 17th)**. Information will be sent from the Office of Family Life once your registration has been processed.

Ginny Akhoury will do a **Power Point Presentation** on Tuesday, October 3rd at 7:00 pm in the Church Hall. This presentation will be on the life, work and canonization of Saint Mother Teresa and the life of Saint Pope-John Paul II and Saint Mary Faustina Kowalska. She will explain how these three humble saints have influenced millions of people throughout the world.



**THE ROSARY SOCIETY** will host their annual Silver Tea at the home of Ginny Akhoury , 6 Pine Valley Way on September 24th at 2:30 pm.

**THE 44TH ANNUAL ROSARY SOCIETY CRAFT FAIR** will be held on Saturday, December 2nd from 10:00 am to 4:00 pm. To reserve a table please contact Joelyn Hoferer at 973-377-3898.

## THE PROPHETIC BOOKS — BIBLE STUDY 2017/2018

The prophetic books bear the names of the four major and twelve minor prophets, in addition to Lamentations and Baruch. The terms “**major**” and “**minor**” refer to the length of the respective compositions and not to their relative importance. **Jonah** is a story about a prophet rather than a collection of prophetic pronouncements. In the Hebrew Bible, **Lamentations** and **Daniel** are listed among the Writings (Hagiographa), not among the prophetic books. The former contains a series of laments over the destruction of Jerusalem by the Babylonians. The latter is considered to be a prophetic book, though it consists of a collection of six edifying diaspora tales (chaps. 1–6) and four apocalyptic visions about the end time (chaps. 7–12). **Baruch** is not included in the Hebrew canon, but is in the Septuagint or Old Greek version of the Bible, and the Church has from the beginning acknowledged its sacred and inspired character.

The prophetic books contain a deposit of prophetic preaching, and several of them in addition are filled out with narrative about prophets (e.g., Is 7; 36–39; Jer 26–29; 36–45; Am 7:10–17). In ancient Israel a prophet was understood to be an intermediary between God and the community, someone called to proclaim the word of God. Prophets received such communications through various means, including visions and dreams, often in a state of transformed consciousness, and transmitted them to the people as God’s messengers through oracular utterances, sermons, writings, and symbolic actions. It would be misleading to think of these works as books in our sense of the term. While some prophecies originated as written material, prophetic activity more commonly took the form of public speaking. Prophetic discourse addressed to different audiences in different situations would, typically, be committed first to memory, then to writing, often by the prophet’s followers, sometimes by the prophet himself (e.g., Is 8:1–4, 16; Jer 36:1–2; Hb 2:2). Small compilations of such pronouncements and discourses would be put together, arranged according to subject matter (e.g., pronouncements against foreign nations), audience (e.g., Jeremiah to King Zedekiah, Jer 21:1–24:10), chronological sequence (e.g., in Ezekiel generally), or by verbal association (e.g., catchwords). These units would be circulated, edited, expanded and interpreted as the need arose to bring out the contemporary relevance of older prophecies, and eventually integrated into larger collections. The titles would have been added at a later date, in some instances centuries after the time of the prophet in question.

The office of the prophet came about as the result of a direct call from God. Unlike that of the priest, the prophetic function was not hereditary and did not correspond to a fixed office.

On Saturday October 7th at 10:00am in the church our parish will celebrate an **Anointing Mass** administering the sacrament of anointing of the sick for all those in our parish and their friends who are experiencing illness and other affliction of the body and spirit. Please contact Ginny Akhoury at 973-377-2315 if you have any questions.



In Israel as elsewhere in the ancient Near East and Levant, there were, however, prophets who were employed in temples and at royal courts, and some of the canonical prophets may have started out as “professionals” of this kind. Prophecy also differed from priesthood in ancient Israel in that there were both male and female prophets. Though none of the prophetic books is named for a female prophet, **Miriam** (Ex 15:20) and **Deborah** (Jgs 4:4) played important roles at the beginning of Israel’s history and Huldah (2 Kgs 22:14) toward the end. The Bible gives great importance to the call or commissioning of the prophet, which was often accompanied by visionary or other extraordinary experiences (e.g., Jer 23:21–22; Ez 1–2). In these accounts the prophetic intermediary can be represented as a messenger commissioned by the Lord as king (e.g., **Micaiah** in 1 Kgs 22:19–23, and Isaiah in Is 6:1–13), and therefore prophetic speech is often introduced with the form used in the delivery of a message: “thus says the Lord” or some similar formula. Sometimes the prophetic calling could be expected to involve struggle, persecution, and suffering.

While prophetic messages sometimes bore on the future, their primary concern was with contemporary events in the public sphere of social life and politics, national and international. They focus on public morality, the treatment of the poor and disadvantaged, and the abuse of power, especially of the judicial system. They pass judgment in the strongest terms on the moral conduct of rulers and the ruling class, in the belief that a society that does not practice justice and righteousness will not survive. With equal rigor, they also condemn a religious formalism that would legitimate such a society (e.g., Is 1:10–17; Jer 7:1–15; Am 5:21–24). They view international affairs, the rise and fall of the great empires, in the light of their own passionate belief in the God of Israel and the destiny of Israel. The prophets never take political and military power as absolutes. They do not preach a new morality. They are radicals only in the sense of a radical commitment to and interpretation of the religious, legal, and moral traditions inherited from Israel’s past.

Prophetic speech is not, however, confined to judgment and condemnation. The prophets also exhort, cajole, encourage; they announce salvation and a good prognosis for the future. Sometimes present realities and situations shade off into, or are taken up into, a panorama of a more distant future. In many instances, too, prophetic pronouncements are developed by a cumulative and incremental editorial process into a more inclusive and total vision of a final salvation and a final judgment, with or without the presence of a messianic figure. This process is particularly evident throughout the Book of Isaiah, and played an important part in the self-understanding of early Christian churches and their interpretation of the person and mission of Jesus. For early Christianity, therefore, prophetic texts were used to describe the new reality of Christ and the church (e.g., Mt 1:23; Acts 2:14–21; Gal 4:27).

## THE BOOK OF ISAIAH

**Isaiah**, one of the greatest of the prophets, appeared at a critical moment in Israel's history. The Northern Kingdom collapsed, under the hammerlike blows of Assyria, in 722/721 B.C., and in 701 Jerusalem itself saw the army of Sennacherib drawn up before its walls. In the year that Uzziah, king of Judah, died (742), Isaiah received his call to the prophetic office in the Temple of Jerusalem. Close attention should be given to chap. 6, where this divine summons to be the ambassador of the Most High is circumstantially described.

The vision of the Lord enthroned in glory stamps an indelible character on Isaiah's ministry and provides a key to the understanding of his message. The majesty, holiness and glory of the Lord took possession of his spirit and, at the same time, he gained a new awareness of human pettiness and sinfulness. The enormous abyss between God's sovereign holiness and human sinfulness overwhelmed the prophet. Only the purifying coal of the seraphim could cleanse his lips and prepare him for acceptance of the call: "Here I am, send me!"

The ministry of Isaiah extended from the death of Uzziah in 742 B.C. to Sennacherib's siege of Jerusalem in 701 B.C., and it may have continued even longer, until after the death of Hezekiah in 687 B.C. Later legend (the Martyrdom and Ascension of Isaiah) claims that Hezekiah's son, Manasseh, executed Isaiah by having him sawed in two; cf. Heb 11:37. During this long ministry, the prophet returned again and again to the same themes, and there are indications that he may have sometimes re-edited his older prophecies to fit new occasions. There is no evidence that the present arrangement of the oracles in the book reflects a chronological order. Indeed, it appears that there were originally separate smaller collections of oracles (note especially chaps. 6–12), each with its own logic for ordering, that were preserved fairly intact as blocks when the material was finally put together as a single literary work.

**Isaiah's oracles** cluster around several key historical events of the late eighth century: the Syro-Ephraimite War (735–732 B.C.), the accession of Hezekiah (715 B.C.), the revolt of Ashdod (714–711 B.C.), the death of Sargon (705 B.C.), and the revolt against Sennacherib (705–701 B.C.). In 738 B.C., with the Assyrian defeat of Calno/Calneh (Is 10:9; Am 6:2), the anti-Assyrian league, of which Judah may have been the ringleader, collapsed, and both Israel and the Arameans of Damascus paid tribute to Assyria. By 735 B.C., however, Rezin of Damascus had created a new anti-Assyrian league, and when Ahaz refused to join, the league attempted to remove Ahaz from the throne of Judah. The resulting Syro-Ephraimite War was the original occasion for many of Isaiah's oracles (cf. chaps. 7–8), in which he tried to reassure Ahaz of God's protection and dissuade him from seeking protection by an alliance with Assyria. Ahaz refused Isaiah's message, however.

When Hezekiah came to the throne in 715 B.C., Isaiah appears to have put great hopes in this new scion of David, and he undoubtedly supported the religious reform that Hezekiah undertook. But the old intrigues began again, and the king was sorely tempted to join with neighboring states in an alliance sponsored by Egypt against Assyria. Isaiah succeeded in keeping Hezekiah out of Ashdod's abortive revolt against Assyria, but when Sargon died in 705 B.C., with both Egypt and Babylon encouraging revolt, Hezekiah was won over to the pro-Egyptian party.

Isaiah denounced this "covenant with death" (28:15, 18), and again summoned Judah to faith in the Lord as the only hope. But it was too late; the revolt had already begun. Assyria acted quickly and its army, after ravaging Judah, laid siege to Jerusalem (701). "I shut up Hezekiah like a bird in his cage," boasts the famous inscription of Sennacherib. The city was spared but at the cost of paying a huge indemnity to Assyria. Isaiah may have lived and prophesied for another dozen years after 701. There is material in the book that may plausibly be associated with Sennacherib's campaign against Babylon and its Arabian allies in 694–689 B.C.

For Isaiah, the vision of God's majesty was so overwhelming that military and political power faded into insignificance. He constantly called his people back to a reliance on God's promises and away from vain attempts to find security in human plans and intrigues. This vision also led him to insist on the ethical behavior that was required of human beings who wished to live in the presence of such a holy God. Isaiah couched this message in oracles of singular poetic beauty and power, oracles in which surprising shifts in syntax, audacious puns, and double- or triple-entendre are a constant feature. The complete Book of Isaiah is an anthology of poems composed chiefly by the great prophet, but also by disciples, some of whom came many years after Isaiah. In 1–39 most of the oracles come from Isaiah and reflect the situation in eighth-century Judah. Sections such as the Apocalypse of Isaiah (24–27), the oracles against Babylon (13–14), and probably the poems of 34–35 were written by followers deeply influenced by the prophet, in some cases reusing earlier Isaianic material; cf., e.g., 27:2–8 with 5:1–7.

Chapters 40–55 (Second Isaiah, or Deutero-Isaiah) are generally attributed to an anonymous poet who prophesied toward the end of the Babylonian exile. From this section come the great oracles known as the Servant Songs, which are reflected in the New Testament understanding of the passion and glorification of Christ. Chapters 56–66 (Third Isaiah, or Trito-Isaiah) contain oracles from the postexilic period and were composed by writers imbued with the spirit of Isaiah who continued his work.

### The principal divisions of the Book of Isaiah are the following:

Isaiah 1–39

Indictment of Israel and Judah (1:1–5:30)

The Book of Emmanuel (6:1–12:6)

Oracles Against the Foreign Nations (13:1–23:18)

Apocalypse of Isaiah (24:1–27:13)

The Lord Alone, Israel's and Judah's Salvation (28:1–33:24)

The Lord, Zion's Avenger (34:1–35:10)

Historical Appendix (36:1–39:8)

Isaiah 40–55

The Lord's Glory in Israel's Liberation (40:1–48:22)

Expiation of Sin, Spiritual Liberation of Israel (49:1–55:13)

Isaiah 56–66

### BIBLE STUDY CALENDAR 2017

Wednesday September 13 – The Book of Isaiah

Wednesday October 11 – The Book of Jeremiah

Wednesday November 8 – The book of Lamentations

Wednesday December 13 – The Book of Baruch and Ezekiel



## 10 POINTS FOR FRUITFUL SCRIPTURE READING

1 **Bible reading is for Catholics.** The Church encourages Catholics to make reading the Bible part of their daily prayer lives. Reading these inspired words, people grow deeper in their relationship with God and come to understand their place in the community God has called them to in himself.

2 **Prayer is the beginning and the end.** Reading the Bible is not like reading a novel or a history book. It should begin with a prayer asking the Holy Spirit to open our hearts and minds to the Word of God. Scripture reading should end with a prayer that this Word will bear fruit in our lives, helping us to become holier and more faithful people.

3 **Get the whole story! When selecting a Bible, look for a Catholic edition.** A Catholic edition will include the Church's complete list of sacred books along with introductions and notes for understanding the text. A Catholic edition will have *anim-primatour* notice on the back of the title page. An *imprimatur* indicates that the book is free of errors in Catholic doctrine.

4 **The Bible isn't a book. It's a library.** The Bible is a collection of 73 books written over the course of many centuries. The books include royal history, prophecy, poetry, challenging letters to struggling new faith communities, and believers' accounts of the preaching and passion of Jesus. Knowing the genre of the book you are reading will help you understand the literary tools the author is using and the meaning the author is trying to convey.

5 **Know what the Bible is – and what it isn't.** The Bible is the story of God's relationship with the people he has called to himself. It is not intended to be read as history text, a science book, or a political manifesto. In the Bible, God teaches us the truths that we need for the sake of our salvation.

6 **The sum is greater than the parts.** Read the Bible in context. What happens before and after – even in other books – helps us to understand the true meaning of the text.

7 **The Old relates to the New.** The Old Testament and the New Testament shed light on each other. While we read the Old Testament in light of the death and resurrection of Jesus, it has its own value as well. Together, these testaments help us to understand God's plan for human beings.

8 **You do not read alone.** By reading and reflecting on Sacred Scripture, Catholics join those faithful men and women who have taken God's Word to heart and put it into practice in their lives. We read the Bible within the tradition of the Church to benefit from the holiness and wisdom of all the faithful.

9 **What is God saying to me?** The Bible is not addressed only to long-dead people in a faraway land. It is addressed to each of us in our own unique situations. When we read, we need to understand what the text says and how the faithful have understood its meaning in the past. In light of this understanding, we then ask: What is God saying to me?

10. **Reading isn't enough.** If Scripture remains just words on a page, our work is not done. We need to meditate on the message and put it into action in our lives. Only then can the word be "living and effective." (Hebrews 4:12).



The CYO Basketball program is highly competitive, open to Catholic boys and girls attending grades 4 through 8 and "registered" as Holy Family members.

Games are typically played on Sundays beginning the weekend prior to Thanksgiving Day, November 23, 2017 through January 2018.

**Registration** will be held in the Holy Family Gym lobby on the following dates and times:

**Saturday September 16, 2017 from 10:30AM to 12:00PM**

**Sunday September 17, 2017 from 10:30AM to 12:00PM**

**Tuesday September 19, 2017 from 7:00PM to 8:00PM**

**No other sign-up periods will be held.**

Please note: (Registration is required **ONLY FOR NEW PLAYERS**. Returning players **DO NOT** need to register. Fees will be collected by your respective coaches and you will be notified about that at a later date.)

**Registration fee** is \$125.00 per player with a maximum of \$200 per family. As first year players entering the CYO Basketball program offered by Holy Family Parish, you **MUST** provide a copy of each child's Baptismal Certificate at the time of enrollment. The copy (no originals, please) will be retained with the CYO records for future periods.

If there are too many registrants in any particular age / grade group, separate teams may be formed or tryouts will be required to manage the number of players per team. A team of at least 10 players is required at all levels! Coaches will be selected based upon players registered.

I encourage all eligible boys and girls to come out and be a part of this challenging program! Please email any questions to Bob Wilkinson @ [bwilky5421@aol.com](mailto:bwilky5421@aol.com).

### **Halos for Angels Upcoming Events**

**Support Group for Dads Dealing with Loss of Spouse:** Thursday September 14th & 28th 7:00-8:30pm; For information contact Rich Court [bronzerich@gmail.com](mailto:bronzerich@gmail.com).

### **Support Group for Women Dealing with Loss of Spouse:**

Wednesday September 13th & 27th , 7:00-8:30pm. For information contact Elisa DeMasi @973-495-6004. Both groups are free (no sign up required) and will be held in the Akhoury Room at the Florham Park Library.

**Diocese of Paterson Marian Pilgrimage The Basilica of the National Shrine of the Immaculate Conception** will take place on on October 21st. The day will include Holy Mass with Bishop Serratelli, Confessions, Catechetical Presentations, Rosary , Devotional Time, Divine Mercy, and Exposition of the Blessed Sacrament. **For information please contact Anne at 973 -377-3101 or email [rectory@holyfamilyfp.org](mailto:rectory@holyfamilyfp.org).**

### **High School Open Houses:**

**Villa Walsh Academy**-Sunday, October 1 from 2:00-4:00pm;

**Union Catholic**-Wednesday, October 4, 7:00pm;

**Oak Knoll School of the Holy Child**-Saturday, September 30 from 9:30-11:30am;

**Seton Hall Prep**-Sunday, October 29, from 12:00-3:00pm;

**Oratory Prep**-Sunday, October 1 from 1:00-3:00pm and Thursday, October 19 from 6:45-8:15pm.