

FIFTEENTH SUNDAY IN ORDINARY TIME– JULY 16, 2017

God of Wonders - Summer Movie on Parish website: www.holyfamilyfp.org

This film explores what the creation teaches us about the Creator, God. He is God of power. The power and energy present in thunderstorms, for instance, is so immense it teaches us about the greatness of the God who created such a wonder. God is God of Wisdom. The wisdom of the creator, God, is conspicuous in the design of the world. For example, water is perfectly designed to sustain life. The complex design of creatures, such as the hummingbird, is necessary to sustain life. All the intricate parts need to work together just as they are for life to be possible. Finally, the film looks at God as God of Justice and God of Love, and explains the gospel message.

The film weaves together commentary by scientists and scripture verses which together beautifully reveal the glory of God the Creator. The scientists are from a variety of disciplines. For example, Dr. Jason Lisle is an astrophysicist, Dr. Larry Vardiman is an astrogeophysicist, Dr. Gary Parker, and Dr. David Menton are biologists. Together, creation and God's Word teach us about God.



Holy Family CHURCH OF THE *We are a Tithing Parish*

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 Religious Education, Anne Giedlinski
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

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

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
Phone 973-377-1817
Fax 973-377-6350
www.holyfamilyfp.org

RELIGIOUS EDUCATION

973-377-3101
hfreducation@gmail.com

SCHOOL

973-377-4181
www.holy-family-school.org

**HOLY FAMILY
YOUTH MINISTER**
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 Charlie Pane 862-368-8585. 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.

MASS INTENTIONS FOR THE WEEK

MONDAY, July 17, 2017 Weekday

8:15 - Lisanti and Dominguez Families
- Special Intention

TUESDAY, JULY 18, 2017 Weekday

8:15 - Special Intention
- Special Intention

WEDNESDAY, JULY 19, 2017 Weekday

8:15 - Jonathan Kopec, *1st Anniversary*
- Joseph Chauvette
- Helen and Neal Patrick

THURSDAY, July 20, 2017 Weekday

8:15 - Maureen LaSapio, *1st Anniversary*
- Anna Prokop

FRIDAY, JULY 21, 2017 Weekday

8:15 - Special Intention

SATURDAY, JULY 22, 2017 St. Mary Magdalene

8:15 - Patrick Walters
5:30 - Andrew Picone, *4th Anniversary*
- Santillo Family

SUNDAY, July 23, 2017 16th Sunday Ordinary Time

7:30 - Michael Limma, *8th Anniversary*

9:00 - People of Holy Family Parish
- Peter Wilde

10:30 - Debra Sheldon
- Ramona Baumgaertner
- Victor Miranda

12:00 - Charlie and Joan Malone
- Ely Balingit
- Zach Taylor

PLEASE PRAY FOR OUR DECEASED
Margaret Renzullo, (grandmother of John Renzullo).



PLEASE REMEMBER IN PRAYER
those serving in the armed forces:

LTC Timothy Renahan USA
Sgt. Jared K. Nucci, USA
Matthew Manzione, USA
AS1 Brian Schramm, USN
HT2 Thomas Dwyer ESWS, USN
PFC Stephen Hanily, USMC
PFC Patrick Montuore USMC
Lt. Stephen Scirocco USMC
Sgt. Chad Jennings, USA

The Mass book is open through December 31, 2017. You can book masses by calling 973-377-1817 x 0 Monday-Thursday 8:30 am -2:30 pm or by emailing rectory@holyfamilyfp.org.

Summer Mass Schedule Change

During July and August there will be no 7:30PM mass on Sunday evenings.

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.



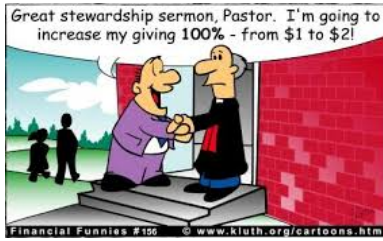
PRAY FOR THE SICK

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, Helene Searle, Mary O'Connor, George Padkowsky, Marilyn Reilly, Peter and Antonette Sena, Nicholas Livote, Martin Chiarolanzio, Sr., Sloane Dyer, Anne D'Innocenzio, Tina and Joe McCaffrey, Ken Eberle, Ted Borowiec, Rita Disimile, Mary Seeburger, Betty O'Connor, Angel Prado, Charles Sedlak, Jerry Polombo.

TITHING Last week's collection was \$9,279.00, (last year was \$8,353.00) . On Line giving for June was \$7,598.00.

Thank you for your continued generosity to Holy Family.



STOCK DONATIONS

Some of you have inquired about donating Stock to the church. We are now in a position to accept Stock . If you would like to support the parish in this way please contact Celeste at 973-377-1817.



DONATION OPPORTUNITIES

RELIGIOUS ITEMS FOR THE MISSIONS

Ginny Akhoury is collecting religious items, prayer cards, novena booklets, medals, small statues, rosaries (broken ones will be repaired) crucifixes and greeting cards, for distribution around the world. These items will be sent to missions in Africa, India, the Philip-pines and many other locations. Please leave any contributions in the baskets at the doors of the church



CATHOLIC CHARITIES Please help support our local programs by donations of clothing, shoes and household items in our donation bin located in the parking lot.



FOOD PANTRY Thank you for all you do to support the Food Pantry. Your continued generosity helps those in need. **Please do not leave food that is expired we cannot give that to our clients.** Have a great summer!



Sharon Carr @973-568-5932, Anne Platoff @ 973-822- 0430.

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 Diocese of Paterson will be hosting the **2017 MARIAN PILGRIMAGE TO THE BASILICA OF THE NATIONAL SHRINE OF THE IMMACULATE CONCEPTION IN WASHINGTON D.C.** The trip that takes place on October 21, 2017 will provide the faithful the opportunity to join parishioners throughout the diocese in a prayer filled day that includes Mass, Confession, Rosary, Divine Mercy, and Catechetical presentations.

Parish Coordinator: Anne Giedlinski, 17 Lloyd Ave, Florham Park, NJ 07932, 973-377-3101: email hfeducation@gmail.com

If interested in the One Day trip please send a check for \$49 made out to Holy Family to the above address. If interested in the 2-day trip, contact Celeste at 973-377-1817 x0 for a registration form.



WE WELCOME INTO OUR COMMUNITY:

Dylan Antonio Nies,
Son of Kenneth and Christine Nies.

HOLY FAMILY SCHOOL REGISTRATION IS OPEN



Registration is being accepted for Tiny Tots (21/2 yrs. old) Pre K 3, Pre K 4, and Kindergarten. Information about Holy Family School can be obtained by calling 973-377-4181 or visiting the school office for an information packet. Individual visits and tours can be scheduled by calling the school office. Enrollment in kindergarten requires the child to have reached his or her fifth birthday by October 1.



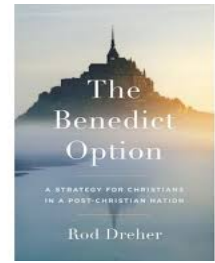
SAVE THE DATE

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

We're Having a COOKOUT!



The Benedict Option: A Strategy for Christians in a Post-Christian Nation, by Rod Dreher (Sentinel, 272 pp., \$25) Rod Dreher, a senior editor of *The American Conservative*, is one of America's premier bloggers. An intelligent, gifted writer, he is honest and direct, somewhat prone to the dramatic but also transparent, self-critical, and self-searching. A man of deep Christian beliefs — he converted to Eastern Orthodoxy from Catholicism — he writes from his soul, in a way that builds relationships with his readers. His work is often characterized by earnestness and urgency. He is an evangelist in this sense: He believes that what he loves, others will love, and he will teach them how.



Dreher's new book is a searing indictment of modernity, American culture, and Christendom. He believes that Christians have been pushed to the margins of American society and that the task ahead is to build up communities of faith that are resilient enough to flourish in an adversary culture, one he time and again refers to as our new Dark Age. "We in the modern West are living under barbarism," he writes, "though we do not recognize it. Our scientists, our judges, our princes, our scholars, and our scribes — they are at work demolishing the faith, the family, gender, even what it means to be human." He warns that God "may be delivering a like judgment [the kind of chastisement of nations found in the Old Testament] onto a church and a people grown cold from selfishness, hedonism, and materialism." Later in the book, Dreher traces the roots of the crisis, centuries in the making, that has left the West "at this blasted heath of atomization, fragmentation, and unbelief."

For Dreher, the way forward is the Benedict Option, by which he means an approach based on the monastic Rule of Saint Benedict, which provides "a guide to serious and sustained Christian living in a fashion that reorders us interiorly, bringing together what is scattered within our own hearts and orienting it to prayer."

Dreher traveled to the Monastery of Saint Benedict in Norcia, Italy, the home of 15 monks and their prior, Father Cassian Folsom. The visit had a profound effect on Dreher, who learned from them what life together in Christ can be. They showed him that "traditional Christianity is not dead, and that Truth, Beauty, and Goodness can be found and brought to life again, though doing so will cost you nothing less than everything." From the Benedictines, Dreher learned that the way to be strong in the faith in this time of great testing requires of us internal order to control our passions; deep and constant prayer; conceiving of work in a more God-centered way; and making asceticism an important part of ordinary life. It requires greater stability (instead of rootlessness), living in Christian community, and hospitality.

The Benedict Option is Dreher's effort to take what he learned from the Benedictines and equip ordinary believers to do battle with the modern world. "Those who don't do some form of what you're talking about," Father Cassian told Dreher, "they're not going to make it through what's coming." The Benedict Option does not lack for ambition. It deals with almost every area of life — politics and education, church and community, technology and sexual relations. Nor is Dreher shy about what he thinks needs to be done. He has strong feelings about pretty much everything, including recovering liturgical worship, tightening church discipline, strengthening Christian education, committing to patronize Christian-owned enterprises, fasting from digital media as an ascetic practice, and "getting our hands dirty" with gardening, cooking, and exercising in order to restore our sense of connection with the real world. That is both the book's strength and its weakness. Dreher has written a Christian manifesto, filled with practical suggestions, to make real what many other authors would have left vague and formless. Much of what he says is wise and worth considering. Dreher is pushing his fellow Christians to be more devoted in their faith, more countercultural, more radical. He is trying to shake them out of their complacency. "Jesus Christ promised that the gates of Hell would not prevail against His church," Dreher writes, "but He did not promise that Hell would not prevail against His church in the West. That depends on us, and the choices we make right here, right now." Dreher writes with the zeal of the convert, convinced that he sees what most of the rest of us do not, and he's worried sick that if we don't follow his counsel, our lives and our culture will be reduced to rubble. This leads him to make rather sweeping statements, e.g., "Because public education in America is neither rightly ordered, nor religiously informed, nor able to form an imagination devoted to Western civilization, it is time for all Christians to pull their children out of the public school system." Not some Christians; not many Christians; all Christians. The way is the way. Elsewhere Dreher writes that "all serious believers must engage in periods of asceticism." (There's that word "all" again.) And while saying that it is beyond the scope of his book to tell other Christians how they should celebrate their liturgies while still being faithful to their theological tradition, he does say that "it would do low-church believers well to rethink their dismissal of traditional liturgies as nothing but 'smells and bells.' The aroma of incense, the sound of church bells, the glow from candles, and the vivid hues of icons — all these make a powerful, prerational impression on the mind and prepare us for communion with the Lord in Word and Sacrament." For some, yes; for others, perhaps not so much. Just as Saint Paul wrote that there is one body but many parts, there can be diversity in how people work out their faith based on their life experiences, their predilections, and the gifts they do (and do not) possess. It is one thing to learn from the Benedictines; it is another to universalize their approach. I don't mean to imply that Dreher is arrogant; it is more that his enthusiasm to share what has captured his imagination — attitudes and practices he has made his own — is twinned with impatience, a sense that time is running out, that we are all about to go under. I do think that Dreher's portrayal of modern American society is too bleak. For all the cultural problems we face and the moral decay we have experienced, several key negative social indicators — the rates of abortion, crime, divorce, teen pregnancy, and even teen sexual activity — have decreased considerably in recent decades. Life in America is as it has always been, very much a mixed bag, with some things getting better, others getting worse, and others staying more or less the same. The Benedict Option, however, has a premise it needs to establish — the new Dark Age is upon us — and the result is that the book, in this area at least, lacks texture and nuance. The picture that's presented, while hardly false, is hardly balanced. I found the same thing in Dreher's portrayal of the modern Church, which is almost entirely negative, including his claim that it "no longer forms souls but caters to selves." To be sure, many churches in our time, as in the time of the Apostles, are struggling with compromised commitments, with lax discipline and false doctrine, with lives that aren't transformed and sacrifices that are too minimal. Dreher is right to say that when the world sees us, it often fails to see anything different from nonbelievers. Yet I have had my life touched by extraordinary acts of grace from people in the Church — pastors and teachers and fellow believers who have helped me in countless ways along the journey. These people, imperfect as they might be, have been "ambassadors for Christ," in the words of Saint Paul, and they have helped me through hardships and heartaches.

I'm far from alone in this, and far from alone in feeling immense gratitude for those who have loved me because they were first loved by God. The Church is a fractured institution, as all earthly ones are; but all across America, through acts of kindness and sacrifice, souls are being formed, homeless people are being fed, crisis-pregnancy centers are being supported, prayer meetings are being held, and baptisms are being performed. Here again, I felt that Dreher, in trying to make his point about the darkness of the age, had not fully captured the reality of life in this age. But these shortcomings should not obscure the value of *The Benedict Option*. For one thing, even in areas where I think Dreher overstates things, there is benefit in considering his well-articulated case. I like that he challenges certain settled assumptions. Beyond that, his portraits of people he has met in his pilgrimage of faith are vivid and often moving. He also allows us access to his interior world, including his own struggles, such as maintaining his chastity when he was a young man trying to be faithful in a world that doesn't prize such things. Dreher's chapter on "a new kind of Christian politics" is subtle and needed, especially given the damage done to the Christian witness by prominent Evangelicals who not only supported Donald Trump for president but rhapsodized about him. ("The idea that someone as robustly vulgar, fiercely combative, and morally compromised as Trump will be an avatar for the restoration of Christian morality and social unity is beyond delusional," according to Dreher.) He recommends that Christians embrace localism without giving up on important national battles, such as the one to preserve religious liberty, which is the *sine qua non* of building thriving Christian subcultures. He wants Christians to engage practically and effectively in public life without losing their integrity — which can be a difficult task. "The point is not that we should stop voting or being active in conventional politics," Dreher writes. "The point, rather, is that this is no longer enough." Christians need to create a "parallel polis" that serves as a witness and role model to the wider world. *The Benedict Option* is also a fearless book. Dreher defends orthodox Christian views on sexuality at a time when such views are increasingly considered benighted. For example, Dreher makes a persuasive case about the moral and spiritual damage caused by pornography, including the ways it rewires the brain. It isn't fashionable to take stands like this, but Dreher is right to mention it, and he seems indifferent to the criticism that might come his way. He's wise to argue the affirmative case for a Christian anthropology and what he refers to as "the rightly ordered use of the gift of sexuality," pointing out that this was among the great distinctives setting apart the early Church from the pagan world. That said, I found myself feeling that the book was disproportionately focused on sexuality in a way that Jesus, for example, was not. I will grant Dreher that our times are different from those of Jesus, but they're not that much different — Greco-Roman culture would have not been shocked by much that emerged from the Sexual Revolution — and yet Jesus focused the bulk of his warnings on legalism, self-righteousness, and pride. The main concern of Jesus was not sexual immorality but ecclesiastical moralism. As C. S. Lewis put it: "The sins of the flesh are bad, but they are the least bad of all sins. All the worst pleasures are purely spiritual: the pleasure of putting other people in the wrong, of bossing and patronizing and spoiling sport, and back-biting; the pleasure of power, of hatred." Whatever differences in emphasis and tone I might have with Dreher, however, are minor compared with what I believe are his book's considerable virtues. Even his lamentations are leavened by hopefulness, his concerns rooted in his desire for more people to live lives of purpose and meaning. And in introducing the world to the monks of Norcia he has given us a gift.

In an increasingly faithless and complacent time, Rod Dreher is asking us to reflect on what true faithfulness means, what it might look like, and the joy that can emerge from it. *The Benedict Option* is the product of a man whose deepest longing is to serve the Lord he loves.

Read more at: <https://www.nationalreview.com/magazine/2017-04-02-2050/rob-dreher-the-benedict-option>

Official documents of the Catholic Church have evolved and differentiated over time, but commonly come from four basic sources: 1) Papal documents, issued directly by the Pope under his own name; 2) Church Council documents, issued by ecumenical councils of the Church and now promulgated under the Pope's name, taking the same form as common types of papal documents; 3) Curial documents, issued by offices of the Holy See but authorized by the Pope; and 4) Bishops documents, issued either by individual bishops or by national conferences of bishops. The types of each are briefly explained below.

Papal Documents

Decretal letter (*Litteras decretals*) - Once a common papal document, decretals are now restricted to dogmatic definitions and (more commonly) proclamation of canonizations and beatifications.

Apostolic Constitution (*Constitutio apostolica*) - Apostolic constitutions are considered the most solemn kind of document issued by a pope in his own name. Constitutions can define dogmas but also alter canon law or erect new ecclesiastical structures. An example is John Paul II's apostolic constitution *Ex Corde Ecclesiae*, defining the role and responsibility of Catholic institutions of higher education.

Encyclical Letter (*Litterae encyclicae*) – Encyclicals are the second most important papal documents, exhorting the faithful on a doctrinal issue. Its title taken from its first few words in Latin, an encyclical is typically addressed to the bishops but intended for instruction of Catholics at large. Most of the best known social teaching documents have been encyclicals. Examples include Leo XIII's *Rerum Novarum*, first introducing Catholic social teaching, and John Paul II's *Centesimus Annus*, expanding on the application of the social teaching of *Rerum Novarum* in the post-Cold War world.

Apostolic Letter (*Litterae apostolicae*) – Apostolic letters are issued by popes to address administrative questions, such as approving religious institutes, but have also been used to exhort the faithful on doctrinal issues. Apostolic letters do not typically establish laws, but rather should be thought of as an exercise of the Pope’s office as ruler and head of the Church. Paul VI issued *Octogesima adveniens* in 1971 as an apostolic letter because it was addressed to one person, Cardinal Maurice Roy.

Declaration (*declamatio*) - A declaration is a papal document that can take one of three forms: 1) a simple statement of the law interpreted according to existing Church law; 2) an authoritative declaration that requires no additional promulgation; or 3) an extensive declaration, which modifies the law and requires additional promulgation. Declarations are less common now as papal documents, but were resorted to several times by the Vatican II Council. An example is *Dignitatis Humanae*, the Declaration on Religious Liberty.

Motu Proprio – A Motu Proprio is a decree issued by the Pope on his own initiative. A motu proprio can enact administrative decisions, or alter Church law (but not doctrine). An example is Benedict XVI’s *Summorum Pontificum*, which relaxed restrictions on celebration of the traditional mass.

Apostolic Exhortation (*Adhortatio apostolica*) – An apostolic exhortation is a formal instruction issued by a pope to a community, urging some specific activity. Lower in import than an encyclical or apostolic letter, an exhortation does not define doctrine. An example is John Paul II’s *Familiaris Consortio*, affirming the meaning and role of marriage and the family.

Conciliar Documents

Traditionally, Church councils have issued documents only in the form of decrees or constitutions. The Fathers of Vatican II, however, intended a pastoral rather than a strictly doctrinal council, and as a result issued a number of different kinds of documents, all promulgated under the Pope’s name and therefore taking the same name and form as papal documents. The highest form of document was the **constitution**, of which there were four (Ex: *Gaudium et Spes*, the Pastoral Constitution on the Modern World). Ten other documents were issued as **decrees**, addressing specific issues within Church life (Ex: *Unitatis Redintegratio*, the Decree on Ecumenism). Finally, three documents were issued as **declarations**, fairly brief documents (Ex: *Dignitatis Humanae*, the Declaration on Religious Liberty).

Curial Documents

Instruction – Instructions are statements issued by a Congregation, always with the approval of the pope. Instructions are usually intended to explain or clarify documents issued by a Council or decrees by a Pope. An example of an instruction is *Donum Vitae*, an instruction issued by the Congregation for the Doctrine of the Faith, clarifying Church teaching on the respect due in law for human life in its earliest stages.

Recognitio – A recognitio supplies the acceptance by the relevant office of the Holy See of a document submitted to it for review by a local conference of bishops. Such acceptance is required for such conference documents to modify universal law. A recognitio thus gives conference documents legislative effect.

Replies to Dubia – Dubia are official responses to questions (*dubia*) of bishops addressed to the Holy See seeking clarification on statements of doctrine or discipline. Dubia are addressed to congregations having jurisdictions. An example is the Letter Concerning the Congregation for the Doctrine of the Faith (CDF) Regarding *Ordinatio Sacerdotalis*, confirming that the latter document’s affirmation that the Church does not have the authority to ordain women to the priesthood belongs to the deposit of the faith.

Bishops’ Documents

National bishops’ conferences were formally established by the Vatican II (*Christus Dominus* 38). Bishops conferences issue **pastoral letters**, explaining how Church teaching is to be put into effect in the relevant country. To have authority, however, such letters must be consistent with the teaching of the universal Church; they must also receive official confirmation from the Holy See by means of a **recognitio** from the relevant curial office.

Statements issued by an individual bishop only have authority within that bishop’s diocese, and only provided that such statements do not conflict with the Church’s universal law and teaching.