



NOVEMBER 12, 2023 | 32<sup>ND</sup> SUNDAY IN ORDINARY TIME

## HOLY FAMILY PARISH

312 Tazewell Avenue, Tazewell, VA 24651

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**ST. THERESA'S**  
312 Tazewell Ave.  
Tazewell, VA 24651

**ST. ELIZABETH'S**  
160 Merrick Lane  
Pocahontas, VA 24635

**ST. MARY'S**  
1122 Farmer Street  
Richlands, VA 24641

**ST. JOSEPH'S**  
1007 Independence Rd.  
Grundy, VA 24614

## Gospel Reflection: Matthew 25: 1-13



**T**HE GOSPEL for the 32nd Sunday in Ordinary Time is about the Parable of the Ten Virgins. Two weeks before the season of Advent (a season to prepare for and anticipate the coming of Christ), the parable reminds us of the importance of being prepared. Preparedness is shown by the five wise virgins who bring enough oil in their lamps in case of any unforeseen eventualities during the wedding. Foolishness is shown by the other five for neglecting their responsibility of seeing to it that they will have lighted lamps when the bridegroom arrives for the wedding.

The parable represents how we are when the Lord Jesus comes. We may be caught unprepared or unworthy and be left outside knocking at heaven's door, begging for consideration and forgiveness. Hence, we must always be prepared "for we know neither the day nor the hour" of Christ's coming. What is certain is that Jesus Christ will come. What is uncertain is when will be the time of His coming. Hence, we must be prepared! Failure to prepare is preparing for an eventual failure. We should always be vigilant, never remain complacent and not to be caught off guard at the coming of the Lord.

The Bridegroom in the Gospel personifies Jesus. The wedding feast symbolizes entry to heaven. God wants us to be with Him. He desires our union with Him. But we must do our share. We must cooperate with God. We must do our part. We must have faith and do good. The best preparation so that we can truly gain entrance to the eternal banquet in God's Kingdom is a life of holiness. Let us do good today, before it is too late!



*Fr. Renier Supranes*

### Matthew 25:1–13

Jesus told his disciples this parable:  
"The kingdom of heaven will be like ten virgins  
who took their lamps and went out to meet the bridegroom.  
Five of them were foolish and five were wise.  
The foolish ones, when taking their lamps,  
brought no oil with them,  
but the wise brought flasks of oil with their lamps.  
Since the bridegroom was long delayed,  
they all became drowsy and fell asleep.  
At midnight, there was a cry,  
'Behold, the bridegroom! Come out to meet him!'  
Then all those virgins got up and trimmed their lamps.  
The foolish ones said to the wise,  
'Give us some of your oil,  
for our lamps are going out.'  
But the wise ones replied,  
'No, for there may not be enough for us and you.  
Go instead to the merchants and buy some for yourselves.'  
While they went off to buy it,  
the bridegroom came  
and those who were ready went into the wedding feast with him.  
Then the door was locked.  
Afterwards the other virgins came and said,  
'Lord, Lord, open the door for us!'  
But he said in reply,  
'Amen, I say to you, I do not know you.'  
Therefore, stay awake,  
for you know neither the day nor the hour."

### PRIEST ADMINISTRATOR

Fr. Renier Supranes  
rsupranes@richmonddiocese.org  
(276) 385-7312

### OFFICE MANAGER/ BOOKKEEPER

Lydia St. Peter

### OFFICE HOURS

Mon–Fri 9:30AM – 2:30PM

Please call the parish office  
to make arrangements for  
the **Sacraments of Baptism,**  
**Anointing of the Sick** or  
**Holy Matrimony** as well as  
funerals. **Reconciliation** is  
available from 30 minutes  
before a scheduled Mass.

### MASS TIMES

#### SATURDAY

4PM – St. Joseph's  
6PM – St. Mary's

#### SUNDAY

9AM – St. Elizabeth's  
11:30AM – St. Theresa's

#### TUESDAY & FRIDAY

10AM – St. Theresa's

Cover image:

William Blake, *Parable of the  
Wise and Foolish Virgins*, 1825



# The Massacre of Morality: A Parable for Our Age

*Dr. Matthew Petrussek, wordonfire.org*

There was once a time when morally serious people used morally serious words—words like “freedom,” “equality,” “justice,” and “goodness”—to engage in morally serious debate, a debate that was premised on the shared belief that objective truth was possible, if painfully complex, to identify and abide by. But then came the liberators—that’s what they called themselves, though they had other designs in mind—who began announcing, first from university lecture halls, then in public squares, and eventually in boardrooms, that these “values” were nothing more than the machinations of hate-filled, power-ravenous religious men whose only desire was to control the minds and bodies of the people by preventing them from being their true selves. That message, it turns out, sold itself, and so the people turned their backs on those once-hallowed words, setting off in pursuit of money and pleasure, especially sexual pleasure, all expediently redefined as “their dreams.”

The liberators, however, were shrewd; they knew that those words, still preserved in the books of old, remained a threat to their goals. And they understood that, though necessary, it wouldn’t be enough simply to destroy the old books by sprinkling them with ideological poison (“These are the tools of your oppressors, dear ones. Stay away!”). There would also need to be new books, books that not only contained new words—words like “heteronormativity” and “cis-gendered” and “anti-racism” and “cultural appropriation”—but also books (and this is the twist of devilish genius) that had all the old words, as well, but now with entirely new meanings.

And so the liberators went to work, gutting and stuffing, gutting and stuffing, gutting and stuffing. From now on “freedom” would no longer mean the liberty to act in accordance with the true, the good, and the beautiful; it would mean doing whatever you want provided others say “yes” (and if they can’t say

“yes” because of age or infirmity, not to worry: they’re not real people anyway, so do as you will). “Equality” would no longer mean regarding all people as moral equals because of their inherent dignity; it would mean treating some as less valuable than others, not based on character, but rather on what they look like and what they believe. “Justice” would no longer mean giving everyone her or his due according to their actions; it would mean raw redistribution, taking from the wrong people and giving it to the right ones. And goodness: goodness would no longer mean conforming to moral reality, pursuing the health of the soul which is just as real as the health of the body; it would mean participating in insatiable revolution, rising up and tearing down for the purpose of rising and tearing again.

The people seemed happy and thanked their liberators by giving them the places of power and prestige in their communities. A few missed the old meaning of the words and were suspicious of the new order, but most were content to let the past go.

One day, however, moral calamities started befalling some of the people: barbarian hoards began appearing from the dark, catching their victims by surprise, distracted, as they were, by their gadgets. The hoards torched their businesses, stripped them of their jobs, poisoned their children’s minds and bodies, and even wantonly murdered the defenseless, young and old, on the streets and in their own homes. Some resisted, but the hoards were too big, too powerful, to be repelled by the victims alone, and so they turned to their neighbors for help. “See what has been done!” they cried. “It is unjust. Join us in standing up to this evil!”

But to their horror, many were silent, pretending they did not see what they saw. And the rest, confused and agitated by the tumult, responded using the words their ancestors knew by heart but that had

now lost their primordial meaning: “This is all your fault,” they seethed. “It is you who are disturbing the peace. If you wouldn’t have been standing there, the hoards never would have to have pushed you out of the way; if you hadn’t owned all those things, the hoards wouldn’t have to have taken them from you; and if you hadn’t existed in the first place, then they wouldn’t have to have killed you. All they want is the freedom to be who they are. All they want is equality over you. All they want is justice. Don’t you see—they are the victims, and you the aggressors. They are the good ones, and you are the bad ones.”

Panicking, those under attack looked for any sign among the silent that they recognized this to be the rantings of madmen and women, that it could not possibly be true that mayhem was not only being permitted but celebrated. But it was too late. The hoards and the people had gradually—and then very suddenly—become one. The oppressors and the oppressed? One. The thief and the victim? One. The freedom fighter and the terrorist? One. The arsonist and the fireman? One. The scapegoat and the raving crowds in vicious pursuit? All one, all self-righteous combatants in a war of all against all.

The plan had worked: in the name of freedom, the liberators had seduced the people into slavery; in the name of equality, the liberators had inspired the people to fashion elaborate caste systems; in the name of justice, the liberators cheered as the people tormented their neighbors; and in the name of goodness, the liberators flashed a dark grin as the people clawed at one another to see who among them could bow most obsequiously to evil.



mass intentions

Date	Intention
<b>11/11 SATURDAY</b>	
4PM	Jeff Wright ☩
6PM	Billy Hylton ☩

<b>11/12 SUNDAY</b>	
9AM	Sharon Lipscomb ☩
11:30AM	Frank & Ramona Kemper ☩

stewardship of treasure

Donations Received as of October 29 (Week 18)		
CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	6	\$280
St. Elizabeth's	21	\$1,340
St. Mary's	15	\$756
St. Theresa's	64	\$2,394
Total	106	\$4,770
Outside Donations		
Year to Date Received		\$60,270
Goal		\$53,713
Ahead/Behind Goal		+ \$6,557

**ALL SAINTS/SOULS DONATIONS:**  
St. Joseph: \$316  
St. Elizabeth: \$180  
St. Mary: \$35  
St. Theresa: \$205  
  
Total: \$736

please pray for

Louise Serreno*	Helen Petro
Gerry Hankins	Clinard Coleman
Clarence Moore	Joan Harrison
Lexi Cox	Joe & Yvonne Blevins
Sarah Wall	Kyle Brown
Tammy Bennett	Sarah Walters
Margaret Wasilewski	Amelia Proffit
Nick Ulate	Maurice Law
Frannie & Rayburn Minton	Dennis & Frances Savage
Sue Bailey	Nancy Jo Testerman
Christian Lambert	Josh Cornwell
Shane Neal	John Shumate
Pete Belcher	Doug Vance
Lucas Boyd	Russ Hatfield
Ralph Heldreth	Connie Pace
Chris Jessie	Jody Hamilton
Leo Brown	Jeanne Ameli
Carolina Ferrare	Annette Pike
Junior Aiken	Everett Neese
Jeanne Hash	Sharon Mullady
Lara Marshall	Veronica Ross
Carol & Jim Shumate	Skip Reynolds
Andrew Satmary	Danny McNamara
Christian Marshall	Louie Negroni
Tina Rocchetti	Mary Gobble
Alice Godin	Karen Hart
Bryan Gunter	The Dalton family
Michael Beavers	Allen & Melody James
Natalie Dodge	Betty Tabor
Roger Empson	Joseph Romeo
Dreama Ritter	Denise Campbell
Chris Lambert	Flaudean Bolling
Mary Muncy	Joelle Bolling
Cindy Lambert	

council members

**PARISH COUNCIL:**  
Tonya Hylton, Frannie Minton, Ralph Shawver, Barbara Jones, Donna Lambert, Maria Farris, Zach Hash

**FINANCE COUNCIL:**  
Kathy & Bob Buchanan, Randy Bolling, Doug Vance, Anne Danko, Jim Talbert, Jackie Shawver, Lydia St. Peter

### Welcome Fr. Dan!

A big welcome home to Fr Dan Brady! Fr. Dan is celebrating all four Masses with us this co-op weekend. Fr. Renier will be at St. Michael's to extend our appreciation for their love and continued support of us and our Southwest Virginia community!

### St. Elizabeth's Feast Day

Pocahontas will have a special Mass on Friday, November 17 at 12PM to celebrate the feast day of thir patron, St. Elizabeth of Hungary. Everyone is invited to attend.

### Thanks-for-Giving Invitation

St. Theresa's will be hosting the Tazewell Ministerial Association's "Thanks-for-Giving" service on November 19 at 6PM. This is a TMA fundraiser for community outreach to assist with emergency utilities, fuel and food. Light refreshments will be served.



*Thank you to the Knights of Columbus Council #11172 of St. Michael's in Glen Allen for the special delivery of dozens of children's coats. These brand new coats will be distributed to each of our four churches for their community's children. Thank you for always remembering us in Southwest Virginia!*

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### birthdays & anniversaries:

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**NOVEMBER 13:** Fr. Felix Amolfa | **16:** Tyler McGlothlin, Darren & Renee Adair (anniversary)

**17:** Brad & Pam Belcher (anniversary)

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“Stay awake and be ready!

For you do not know on what day your Lord will come.”

- Mt 24:42a; 44

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## Appalachian Family Care LLC



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