



NOVEMBER 19, 2023 | 33RD 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: 14-30



MASS TIPS

"In the dioceses of the U.S.A. [the faithful] should kneel beginning after the singing or recitation of the Sanctus until after the Amen of the Eucharistic Prayer, except when prevented on occasion by reasons of health, lack of space, the large number of people present, or some other good reason. Those who do not kneel ought to make a profound bow when the priest genuflects after the consecration."

– General Instruction of the Roman Missal, #43

Note: If you're already kneeling, there is no requirement to bow after the Eucharistic species are consecrated.

*The 33rd Sunday in Ordinary Time is designated as the World Day of the Poor. It was established by Pope Francis in his Apostolic Letter, *Misericordia et Misera*, issued on November 20, 2016 to celebrate the end of the Extraordinary Jubilee of Mercy. Pope Francis wrote: "It will be a day that will help communities and each baptized person to reflect on how poverty is at the heart of the Gospel, and on the fact that, as long as Lazarus lies at the door of our homes there can be no justice or social peace". The Pope explained that he instituted the annual observance to "invite the whole Church, and men and women of good will everywhere, to turn their gaze on this day to all those who stretch out their hands and plead for help and solidarity. This year is the seventh World Day of the Poor celebration.*

Stephen Seagal once told Manny Pacquiao: *Talent is a gift, and it should not be taken for granted* (Manny Pacquiao is a popular Filipino professional boxer). There is wisdom behind the words of Steven Seagal. Indeed, our respective talents are given to us by God. God has given us a variety of talents. It seems God plays favorites. Some are really gifted and very talented, while others are not really that endowed with talent. However, from the parable we are taught that each person is different. Therefore, we should not compare ourselves with other people. The goal in life is not to do better than your neighbor, but to be your best self.

It does not really matter how much talent we have. The important thing is what we accomplish with those talents. As gifts from God, talents are not to be taken for granted. We should develop our talents; it is the greatest act of gratitude and appreciation to God for the gifts He has given us. That means that we must do our best in everything we do. In that way, we please the God, who gave us the talents.

There is satisfaction in someone who achieves his personal best in every game or endeavor he participates in. He may not win, but the important thing in life is not the triumph, but the struggle. The essential thing is not to have won, but to have fought well. God does not love us more on the day we win, and then forget us on the day we lose. Rather He always loves us, win or loss—especially when we use our talents to please Him.

Thus, always strive to be the best. Let us put out our best performance for God. That is the best thing we can offer back to Him. In life, let us never give up; rather we should try our very best—for God.



Fr. Renier Supranes

Matthew 25:14–30

Jesus told his disciples this parable:

"A man going on a journey called in his servants and entrusted his possessions to them. To one he gave five talents; to another, two; to a third, one--to each according to his ability. Then he went away. Immediately the one who received five talents went and traded with them, and made another five.

Likewise, the one who received two made another two.

But the man who received one went off and dug a hole in the ground and buried his master's money.

After a long time the master of those servants came back and settled accounts with them.

The one who had received five talents came forward bringing the additional five.

He said, 'Master, you gave me five talents. See, I have made five more.'

His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.'

Then the one who had received two talents also came forward and said, 'Master, you gave me two talents. See, I have made two more.'

His master said to him, 'Well done, my good and faithful servant. Since you were faithful in small matters, I will give you great responsibilities. Come, share your master's joy.'

Then the one who had received the one talent came forward and said, 'Master, I knew you were a demanding person, harvesting where you did not plant and gathering where you did not scatter; so out of fear I went off and buried your talent in the ground.

Here it is back.'

His master said to him in reply, 'You wicked, lazy servant! So you knew that I harvest where I did not plant and gather where I did not scatter? Should you not then have put my money in the bank so that I could have got it back with interest on my return? Now then! Take the talent from him and give it to the one with ten. For to everyone who has, more will be given and he will grow rich; but from the one who has not, even what he has will be taken away. And throw this useless servant into the darkness outside, where there will be weeping and grinding of teeth.'"

PRIEST ADMINISTRATOR

Fr. Renier Supranes

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(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:

A.N. Mironov, *Parable of the Talents*, 2013

Heaven

By Dr. Peter Kreeft, integratedcatholiclife.org

EVEN THE SKEPTIC who does not believe in heaven has a heaven-shaped heart. The deck is stacked and the dice are loaded, loaded with the love of heaven. *Amor meus, pondus meum*, said Augustine: “My love is my weight.” The gravity of his own heart pulls the sceptic in heaven’s direction, even while the antigravity of sin pulls him away.

Quo vadis? Where are you going? That’s the most important question for a traveler. And we the living are all travelers. Death calls us all and moves us on. Stability is illusion. So those who cannot abide illusion must raise the question: *Quo vadis?*

If heaven is not the answer to the question, our whole faith is false, and Jesus was a fool. If it is, then there’s nothing that is more important in the whole world. Indeed, the whole world is only heaven’s womb.

Why do we hear so little about this today, even from the pulpit? Why are we told by our “leading theologians” that we must take our eyes off the clouds and keep them on the ground? Why is it so outrageously irresponsible to think more about heaven than politics? Because these leading theologians are really following theologians, with their noses to the tail of the modern world. They are in fact upside down: not only are their eyes stuck in the mud, but their feet are kicking up in rebellion at the sky. They want to turn Christianity—which in the clear teaching of its founder was an otherworldly religion of faith, hope, and charity—into a this-worldly religion of prosperity and success (the Right with its electronic Church) or of political revolution (the left with its liberation theology).

But these shams don’t satisfy for long. Prosperity is boring. The suicide rate in Sweden is something like a thousand times that of Haiti. And even revolution is finally boring. No revolution can survive its own success. Every revolution turns into a new tyranny, and Ecclesiastes’ cycles return like the clouds after a rain.

The big, blazing, terrible truth about man is that he has a heaven-sized hole in his heart, and nothing else can fill it. We pass our lives trying to fill the Grand Canyon with marbles. As Augustine said: “Thou hast made us for thyself, and our hearts are restless until they rest in thee.” That’s the greatest sentence ever written outside Scripture because it tells us the secret of our destiny, our happiness—and our unhappiness. It is, however, not only unfashionable but terribly threatening. It tears the band-aid off our wound. It shows up our false gods for the tiny things they are compared with our own hearts. People do not take kindly to idol smashing. Look what they did to the prophets.

But we should be encouraged. Even the skeptic who does not believe in heaven has a heaven-shaped heart. The deck is stacked and the dice are loaded, loaded with the love of heaven. *Amor meus, pondus meum*, said Augustine: “My love is my weight.” The gravity of his own heart pulls the sceptic in heaven’s direction, even while the antigravity of sin pulls him away.

But the head must often be outwitted, for it is entangled in verbal prejudices. Talk about heaven and you’ll get sneers. But talk about a mysterious dissatisfaction with life even when things go well—especially when things go well—and you’ll get a hearing from man’s heart, even if his lips will not agree.

No one longs for fluffy clouds and sexless cherubs, but everyone longs for heaven. No one longs for any of the heavens that we have ever imagined, but everyone longs for “something no eye has seen, no ear has heard, something that has not entered into the imagination of man, something God has prepared for those who love him.”

We are still children, however hard we try to cover that up. There are no “grown-ups.” When we get old, we only exchange our toys: business for bats, sex for sleds, power for popguns. At death our Father calls: “Come, little one. Time to put away your toys and come home.”



Home—that’s what heaven is. It won’t appear strange and faraway and “supernatural”, but utterly natural. Heaven is what we were designed for. All our epics seek it: It is the “home” of Odysseus, of Aeneas, of Frodo, of E.T. Heaven is not escapist. Worldliness is escapist. Heaven is home.

People think heaven is escapist because they fear that thinking about heaven will distract us from living well here and now. It is exactly the opposite, and the lives of the saints and our Lord himself prove it. Those who truly love heaven will do the most for earth. It’s easy to see why. Those who love the homeland best work the hardest in the colonies to make them resemble the homeland. “Thy kingdom come... on earth as it is in heaven.”

The pregnant woman who plans a live birth cares for her unborn baby; the woman who plans for an abortion does not. Highways that lead somewhere are well maintained; dead ends are not. So if we see life as a road to heaven, some of heaven’s own glory will reflect back onto that road, if only by anticipation: the world is charged with the grandeur of God and every event smells of eternity. But if it all goes down the drain in death, then this life is just swirls of dirty water, and however comfortable we make our wallowing in it, it remains a vanity of vanities.

The existence of heaven, the desire for heaven, the nature of heaven, and the relevance of heaven are all important questions. But there is only one question that’s absolutely essential, one question compared with which how we might save the world from a nuclear holocaust is trivial: “What must I do to be saved?” When I’m honest enough to look through the door of death, infinite joy or infinite joylessness loom up as my only two possible destinies. What decides for joy? What is heaven’s entrance ticket? What is the Way, the Truth and the Life?

I am horrified to report that I’ve asked this question of hundreds of Catholic college students, and far fewer than half have known the answer. This means that the Church’s religious education has been not a failure but an inexcusable disaster. Most reply either “God is good to everybody” or “I’m basically a good person.”

If anyone out there is unsure of the correct answer, then for the love of God get out your Bible and study for your finals! To save you time—since you may die while reaching for your Bible—I will quote God’s scandalously simple answer to the most important question in the world, how to get to heaven: “Believe in the Lord Jesus Christ and you will be saved” (Acts 16:31).

mass intentions

Date Intention

11/11 SATURDAY

4PM Robert F. Baxter, Jr. ☩

6PM

11/12 SUNDAY

9AM

11:30AM

stewardship of treasure

Donations Received as of November 12 (Week 20)		
CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	14	\$312
St. Elizabeth's	29	\$415
St. Mary's	16	\$591
St. Theresa's	50	\$1,755
Total	108	\$3,073
Outside Donations		\$1,500
Year to Date Received		\$63,343
Goal		\$56,540
Ahead/Behind Goal		+ \$6,803

OUTSIDE DONATIONS—*THANK YOU!!*

St. Francis, Staunton, VA: \$700
Private donor, Roanoke, VA: \$500
Private donor, Newport News, VA: \$300

BUILDING FUND:

St. Joseph: \$50
St. Mary: \$130
St. Theresa: \$140

please pray for

Louise Serreno*
Gerry Hankins
Clarence Moore
Lexi Cox
Sarah Wall
Tammy Bennett
Margaret Wasilewski
Nick Ulate
Frannie & Rayburn Minton
Sue Bailey
Christian Lambert
Shane Neal
Pete Belcher
Lucas Boyd
Ralph Heldreth
Chris Jessie
Leo Brown
Carolina Ferrare
Junior Aiken
Jeanne Hash
Lara Marshall
Carol & Jim Shumate
Andrew Satmary
Christian Marshall
Tina Rocchetti
Alice Godin
Bryan Gunter
Michael Beavers
Natalie Dodge
Roger Empson
Dreama Ritter
Chris Lambert
Mary Muncy
Cindy Lambert

Helen Petro
Clinard Coleman
Joan Harrison
Joe & Yvonne Blevins
Kyle Brown
Sarah Walters
Amelia Proffit
Maurice Law
Dennis & Frances Savage
Nancy Jo Testerman
Josh Cornwell
John Shumate
Doug Vance
Russ Hatfield
Connie Pace
Jody Hamilton
Jeanne Ameli
Annette Pike
Everett Neese
Sharon Mullady
Veronica Ross
Skip Reynolds
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Louie Negroni
Mary Gobble
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The Dalton family
Allen & Melody James
Betty Tabor
Joseph Romeo
Denise Campbell
Flaudean Bolling
Joelle Bolling

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FINANCE COUNCIL:

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

parish news & events

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.

St. Theresa's schedule changes: Daily Mass will be on Tuesday and Thursday (Thanksgiving Day) at 10AM. There will be no Wednesday night Bible study this week.

birthdays & anniversaries:

NOVEMBER 19: Bob Buchanan, Lou Pierallini, Colette Trujillo

20: Bob & Kathy Buchanan (anniversary) | **25:** Fr. Dan Brady

"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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