

JUNE 11, 2023 | SOLEMNITY OF THE BODY AND BLOOD OF CHRIST

HOLY FAMILY PARISH

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Jesus Christ, our Daily Bread

FOOD is a universal commodity. There is no place in the world that food is not served and eaten. The only difference is that various peoples and cultures have different types of food. We basically eat in order to keep pace with life and maintain body metabolism. Today we are talking about food but a different and special type of food.

Today we celebrate the Solemnity of the Body and Blood of our Lord Jesus Christ. This is the most important treasure of the Church as it is situated at the center of the Church's life and ministry. The Body and Blood of our Lord Jesus Christ are celebrated within the context of the sacrament of the Holy Eucharist. This sacrament is thus the true Body and Blood of our Lord Jesus Christ, together with his Soul and Divinity, really and substantially present under the appearances of bread and wine. This sacrament was instituted by our Lord Jesus Christ during the Passover meal with the apos-

ties the night before his death (Matt.26:26-29; Lk 22:14-20; 1 Cor. 11:23-25). Before the actual institution, our Lord Jesus Christ took time to give an extensive teaching on the importance of his body which he called real food and his blood which he called real drink (John 6:55). Hence we are taught that in him one can find complete a menu that is productive of eternal life: "I tell you the truth, if you do not eat the flesh of the Son of Man and drink his blood you will not have life in you" (John 6:53).

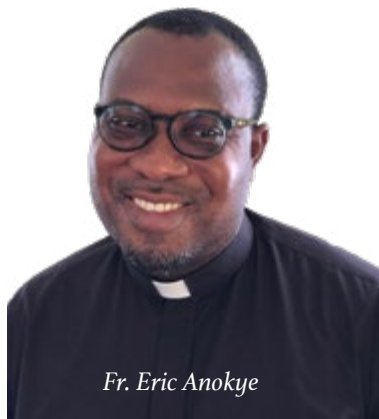
On the day of the institution proper we are told that: "...he took a piece of bread, gave a prayer of thanks, broke it, and gave it to his disciples. 'Take it,' he said, 'this is my body.' Then he took a cup, gave thanks to God, and handed it to them and they all drank from it. Jesus said 'This is my blood which is poured out for many, my blood which seals God's covenant.'" In the Gospel of Luke (22:19) our Lord asked them to do what he had done in memory of him.

From the words of the institution of this Holy Eucharist we discover that our Lord Jesus Christ had commanded that the ceremony be done in his memory or, if you like, in remembrance of him. This points to the fact that whenever the Eucharist is celebrated our Lord Jesus Christ is made present—that is, his Body and Blood, Soul and Divinity are substantially present.

This brings us to what happens during the **consecration** of the

bread and wine. At the instance of the pronouncement of the words of consecration by a validly ordained Catholic priest **transubstantiation** takes place. The word transubstantiation is a combination of two words, *trans* (change) and *substance* (what makes a thing what it is). What happens is that during consecration the bread and wine are substantially changed into the Body and Blood of our Lord Jesus Christ. The change is inward not outward; hence, the bread still retains its outward size, color, taste, and texture and the wine also retains its color, taste, and fragrance. This is significantly a mystery and a miracle—how bread can lose its "breadness" and become the body of Jesus Christ and how wine can lose its "wine-ness" and become the blood of Jesus Christ. This is what reason alone, unaided by faith, cannot fathom. It is important also to note that once there is a substantial change, it remains that way even after the celebration. That is why in the Catholic Church we preserve the remnants in the tabernacle for subsequent use which includes, but is not restricted to, Eucharistic adoration.

Some miracles have been recorded in the Church's annals indicating the ponderable presence of our Lord Jesus Christ in the sacrament of the Holy Eucharist. These are traditionally called Eucharistic miracles. Some of them (especially the verified ones) are presented here:



Fr. Eric Anokye

Eucharistic Miracle of Lanciano Italy

In the 8th century, a Basilian Monk was in doubt about the Real Presence of Jesus Christ during the Eucharistic celebration. One day while he was saying Mass, at the instance of consecration the bread physically changed into real flesh and the wine changed into real blood. After more than 1300 years the flesh and blood are still preserved and can be seen by pilgrims who visit Lanciano, Italy. In 1981 it was discovered upon scientific inquiry that the flesh is tissue of the heart and the blood is type AB, the same as the type found on the Shroud of Turin (the cloth that was used to wrap the body of our Lord Jesus Christ at his death). Another outstanding discovery is about the blood, which is in the form of five globules. It has been verified that each of the globules weighs the same as the five put together.

Eucharistic Miracle at Bolsena, Italy.

In 1263, a priest from Prague was going to Rome on pilgrimage for faith strengthening. He stopped over at Bolsena and had to celebrate Mass. During consecration, when he raised the host it instantly turned into flesh and was dripping blood onto the corporal. Upon close verification and authentication of the miracle, Pope Urban IV in the following year (1264) instituted the feast of *Corpus et Sanguinis Christi* which we are celebrating today. It was also at that period that St. Thomas Aquinas composed the two most popular hymns of the Holy Eucharist: the *Tantum Ergo* and *O Salutaris*.

There are still other Eucharistic miracles, some of which are recorded though not yet authenticated. A host has been found hanging in the air after being thrown from the window by miscreants who came to destroy a church. In South Korea a sacred host turned into flesh in a communicant's mouth, and so many others.

It will be worthwhile at this point to examine the effects of the Holy Eucharist on the recipients. A story will set the pace. A group of Americans and Russians were undertaking an exploration in the Atlantic Ocean. Usually during lunchtime they would sit together and share their respective traditional snacks. One day a Russian came with Russian black bread, which is actually hard and sweet. One American was attracted to the bread and decided to take a bite. As he did, he snapped a tooth and with anger he threw the bread overboard muttering: "Lousy Communist bread." The Russian laughed and replied: "I think it is your rotten Capitalist tooth." The point here is that the Holy Eucharist which is Jesus Christ complete as a meal is powerful but it can only be effective on the person who has the spiritual capacity to carry him. Like the food we eat helps us in various ways for body growth and metabolism so is Jesus Christ our Most Holy food.

(Continued next page.)

PASTOR

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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:

Luca Signorelli, *Communion of the Apostles*, 1512

(Pastor's Notes, cont.)

Unity with Christ and the community: When we eat ordinary food it is assimilated into our body and bloodstream. The Body and Blood of our Lord Jesus Christ we receive is in like manner assimilated into our spirit and we become one with him as well as with others in the community. For this reason our Lord Jesus Christ would say “Whoever eats my body and drinks my blood abides in me and I abide in him” (Jn.6:56). Also relevant here is St. Paul’s statement: “... it is not I living but Christ living in me” (Gal. 2:20).

Spiritual Growth: As physical food occasions physical growth, the Holy Eucharist leads us to spiritual growth. In this growth our minds and hearts are connected with our Lord Jesus Christ who is really and substantially present in the sacrament. “Unless you eat the body of the son of man and drink his blood you will not have life in you” (John 6:53).

Spiritual Strength: The ordinary foods we eat assist us to have physical strength to strive in the world. But the Holy Eucharist is productive of the most needed spiritual energy in our lives. Through this sacrament spiritual vigor is given to us that even assists our physical and moral strength.

Eternal Life: The material food we eat helps us to maintain and sustain material or physical life which

could fail any moment. But the Holy Eucharist aids and moves us to eternal life. In John 6:54 our Lord Jesus Christ said “Whoever eats my body and drinks my blood will have eternal life and I will raise him up on the last day.”

Safeguard against Sin: As the material food we eat help us to build our antibodies against diseases, so does the Holy Eucharist function in keeping us away from the contagion of sin.

The attitude of most of us to this the Holy Eucharist is a cause for concern in our day and age. There are a good number of us who have been disconnected from the Holy Eucharist for many years without qualms of conscience. Some of us are professionals in receiving while conscious of some mortal sins. Inadequate preparation is yet another issue. The point is that the Holy Communion is not just a RIGHT for those who have completed the Holy Communion class; it is rather the reception of the whole of Christ onto a spiritually dependable heart. There is need for each communicant to answer these questions before approaching the sacrament “Why am I approaching the sacrament, am I ready inwardly?”

I wish you a wonderful and blissful celebration of the Solemnity of the Body and Blood of Jesus Christ.



Seeing More: Worship Jesus at Mass, adoration & beyond

By Jared Staudt, denvercatholic.org

What do we see at Mass? Often enough, we encounter a mundane vision of outdated architecture, some empty pews, those who made it there struggling to pay attention, and liturgical gestures that have grown overly familiar. If only we could look deeper, we would see Calvary opening before us, we would see Christ offering his flesh and blood at the Last Supper, a myriad of angels and saints joining us, and an open road leading us to the heavenly Jerusalem. It takes faith to grasp this and without it, it's no surprise why many people feel like they don't need to bother showing up. They only see the outside, the shell of our sacramental ritual that lacks life without access to what lies hidden within.

Attending Mass is the most important thing that we do each week. At the Mass, the great wedding feast of the lamb, the bridegroom waits for his bride to come, offering an incomprehensible gift: his entire self — body, blood, soul and divinity. If we truly understood what it was, then how could anyone even consider refusing this invitation? We need to know that Jesus treasures each one of us as his invited bride. He doesn't just think of his Church as an anonymous whole, because the Church is his own body, mystically composed of all the baptized. Every Sunday he waits for you, knowing the gift he wants to give you. He knows exactly what you need, what you will bring to Mass—all of the burdens, fears, expectations and hopes. He has an answer for them all and desires to walk through them with us, not just from the outside but from within.

Every Mass offers an invitation to find in Jesus the one thing that matters most and which gives meaning to everything else. As we enter the church, we set aside earthly cares to join the heavenly worship of the cherubim, not simply as an escape but to receive the impetus to reenter the world carrying the divine presence within us. Jesus makes us into his tabernacle, and the more he changes us the more he can change the world through us. Leaving Mass should not end our communion with Jesus but rather anchor it. Communion provides a foundation for the entire Christian life, guiding everything that we do, which, in turn,

should lead us back to this encounter each Sunday as our inner life. In this source and summit, we can find constant refreshment for the Christian life.

While the Holy Mass is the high point of the week—and indeed, the primary means by which we worship and encounter Jesus—our Eucharistic communion should extend beyond one hour on Sunday. Jesus wants us to live a Eucharistic life, abiding in his presence through prayer. Pope Benedict XVI, in *The Spirit of the Liturgy* (written before his papal election), reminds us that “Communion only reaches its true depth when it is supported and surrounded by adoration.” Prayer continues Jesus's presence by making space for him in our life each day. It also points us back to Mass, because spending this time with Jesus increases our desire and hunger for his presence, enabling us to focus and give ourselves back to him during communion. When we return to Jesus in the tabernacle for prayer, it continues the encounter we have with him at Mass and anticipates and prepares us for the next Mass.

Just as Jesus waits for us on Sunday, calling us to communion with him at Mass, so he also invites us to visit him during the week. The practice of adoration follows naturally from intimacy with Jesus in communion. When we grow in friendship and love with him, we seek him out to spend more time with him. The Church reserves the Blessed Sacrament of the Eucharist in the tabernacle of the church precisely for this reason, as a place of refuge where we can find Jesus at any time. Adoration helps us to recognize God's presence, greatness and our great need for him that teaches us always to rely on him. Adoration, in this sense, is a continual disposition of honor and respect toward Jesus, one that leads us to seek him out to spend time with him. This time opens the door to Jesus's lordship over our lives. It becomes the stability of our lives that sustains us each day and helps us to take up our crosses.

Jesus calls us to a deeper communion with him because he wants to pour out his transformative love on us. The solutions to our problems—personal, ecclesial and societal—are hidden in the Blessed Sacrament.

(Continued last page)

mass intentions

Date **Intention**
6/10 SATURDAY
4PM Dr. Robert Baxter ☩

6PM Don Shawver ☩

6/11 SUNDAY

9AM Bishop Knestout

11:30AM Robert Reece Buchanan ☩

stewardship of treasure

Donations Received as of June 4 (Week 49)		
CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	10	\$375
St. Elizabeth's	18	\$1,490
St. Mary's	21	\$1,632
St. Theresa's	36	\$813
Total	105	\$4,310
Outside Donations		\$50
Year to Date Received		\$146,271
Goal		\$131,923
Ahead/Behind Goal		+ \$14,348

OUTSIDE DONATIONS—THANK YOU!

Mineral, VA donor: \$50

ST. MARY'S BACKPACK PROGRAM:

Clinch Valley Medical Center: \$40

please pray for

Louise Serreno*
Gerry Hankins
Clarence Moore
Lexi Cox
Sarah Wall
Tammy Bennett
Margaret Wasilewski
Nic 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
Glenn Harrison
Donna Petro
Christian Marshall
Tina Rocchetti
Alice Godin
Randy Snyder
Bryan Gunter
Michael Beavers
Natalie Dodge
Roger Empson
Dreama Ritter
Marco Warner

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Mary Muncy
Cindy Lambert
Jean St. Clair
Helen Petro
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Kyle Brown
Bobby Cole
Jeffrey Parkhurst
Sarah Walters
Everly Duns
Amelia Proffit
Maurice Law
Zac Carter
Dennis & Frances Savage
Nancy Jo Testerman
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We gratefully return this weekend to reception of the Precious Blood of Christ!

We realize some might be uneasy about returning to a shared cup. Please remember that there is no obligation to receive the Precious Blood—the entire Christ is present in each Eucharistic species. If you only receive the Body, you still receive the whole Christ. As well, please refrain from receiving the Blood if you have symptoms of illness or suspect you might have been exposed to Covid, flu, or any other contagious illness.

Remember to email your Father's Day photos for the June 18 bulletin to the parish office.



Meet Fr. Renier Supranes!

Fr. Renier was born in Igang, Philippines on January 2, 1983 and has seven brothers and sisters (two now deceased)! He was ordained to the priesthood on March 26, 2012.

Father holds a Master of Arts in Pastoral Theology and a Licentiate in Sacred Theology from the University of St. Thomas, Philippines.

He is currently still assigned to the positions of Diocesan Director (Liturgical Ministry) and Master of Liturgical Ceremonies, Diocese of Kalibo, Philippines and Coordinator/Head of the Aklan Catholic College Christian Formation and Development Department. He'll soon add one SWVA parish with four churches to that lengthy list!

birthdays & anniversaries:

JUNE 13: Zac Tester, John & Julie Jennings (anniversary) | **14:** Pete & Nenita Belcher (anniversary)
16: Aleah Belcher | **17:** Fred & Grace Barker (anniversary)

“I am the living bread that came down from heaven, says the *Lord*;
whoever eats this bread will live forever.”

– Jn 6:51



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LORETTA HAMMOND

(Seeing More, continued from page 5)

By simply making a visit to Jesus in church or in adoration each day or each week, a transformation will occur in us. Attending Mass and coming to adoration gives Jesus more time to act in our souls, to bless us, and give renewed life to our family, our parishes and to the Church through us. Silent prayer before the Blessed Sacrament will transform our lives and bring about many graces. It can guide and direct our lives so that we live with, in and through our communion with Jesus each day.

Our Eucharistic Revival will be successful if it strengthens faith in Jesus's presence so that we begin to live a life more centered on our communion

with him. Outward actions serve to strengthen faith, as people need to see that we believe Jesus is truly present there. Our reverence at Mass, our attention to him in adoration, benediction and adoration all point to the presence of the world's true king. If people walk into our parishes and recognize our devotion to Jesus's presence, it may call them to look more deeply to recognize the Lord's presence there, too, and to hear his invitation to deeper communion with him. Like John, when Peter didn't recognize Jesus on the shore, we need to proclaim: "It is the Lord!" (Jn 21:7).