



June 15, 2025 | The Solemnity of the Most Holy Trinity

## HOLY FAMILY PARISH

312 Tazewell Avenue, Tazewell, VA, 24651

(276) 988-4626 | [parishoffice@holyfamilyswva.org](mailto:parishoffice@holyfamilyswva.org) | Facebook: search Holy Family SWVA

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### **St. Mary's**

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### **St. Joseph's**

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Grundy, VA 24614





## MASS TIPS

### ***What happens in Purgatory?***

*St. Thomas Aquinas wrote that the souls in purgatory can expect a two-fold pain: the pain of loss, which is the delay of the Beatific Vision, and the pain of sense, which is the fire of purgatory. Aquinas observed in his Summa Theologica: "With regard to both the least pain of Purgatory surpasses the greatest pain of this life. For the more a thing is desired, the more painful is its absence" (Appendix 1, 2). St. Thomas also taught that the fire of purgatory is the same as the fire of hell. This is, unquestionably, quite frightening, but at least St. Thomas assured us the souls in purgatory will not be tormented by demons, as that punishment is reserved for the damned. Those in purgatory have resisted demonic temptation, so do not deserve to be plagued after death by forces over which they have triumphed in life.*

*Saints who have written on purgatory are nearly countless. They include John Chrysostom, Augustine, Nicholas of Tolentino (the patron of souls in purgatory) and, in more present times, St. Faustina. Those wishing to consider concise reflections on purgatory from these and other holy souls may be interested in a book by Father F.X. Schouppe, S.J., titled "Purgatory Explained."*

## **My Child-like Understanding of God**

*By Fr. Renier Supranes*

Who is God? This is the primordial question that confronted man since the beginning of time. Our longing and search for God continue until today. It is a personal thing. Each and everyone of us has his/her own faith experience to share.

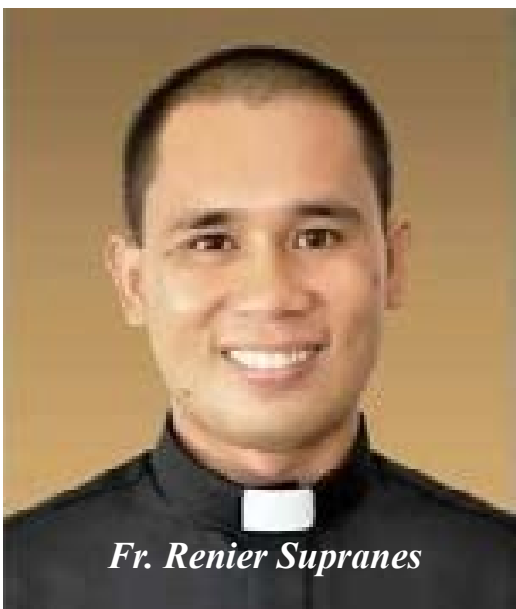
In my case, when I was still a child, I have reasons to believe that I was "exceptionally brilliant". (I mean this as a joke.) I had been very sure of myself - in what I want and what I believe. To prove my point, at a very young age I was able to express and believe without any hint of a doubt the doctrine of the Holy Trinity. I have not entered school at that time yet.

During that time of my innocence, I find it exciting and delightful to join summer catechism classes. We were taught the basic doctrines of our Christian faith. It was always amusing and such a fun to look back at our childish experiences. I remembered that every time our teacher or anybody would ask me who or what God is, I would confidently answer, "God is one, in three Divine Persons: the Father, the Son and the Holy Spirit." In all my innocence, I believed that I perfectly understood what God is, and the Church's doctrine of the Holy Trinity. "So, was I not brilliant?"

But eventually (perhaps unfortunately) I learned that it is not that easy to understand the Holy Trinity. There is more to it far beyond my simple understanding. As I mature in wisdom, the more the understanding of God eludes me. Truly, "the more you know, the more you do not know." The more you study God, the more it becomes vague and unclear. The more you analyze it that you may believe, perhaps the more reasons you will begin to doubt.

Over the years, much had been said about God or the Holy Trinity. It had been the subject of much discussion and debate. Many a times, it caused confusion and misunderstanding between peoples of various positions and among equals: bishop against a fellow bishop, priest against a fellow priest, church against church. They throw accusations against each other. A lot of people, holy and heretic alike, were condemned because of contrasting views regarding the Trinity. God alone knows what became of them today.

The doctrine of the Holy Trinity is very complex and complicated. It is a profound mystery. From the time of the apostles, through the era of the Patristic Fathers, with the awesome intellect of modern thinkers and up until today, no one had claimed to have fully understood the Holy Trinity. Greatest theologians gave very beautiful insights and deep reflections; however they succeed mainly in complicating the doctrine all the more. Indeed, reason alone can never be able to comprehend it. *(Continued on back of bulletin...)*



***Fr. Renier Supranes***

### **John 16:12-15**

Jesus said to his disciples:

"I have much more to tell you, but you cannot bear it now.

But when he comes, the Spirit of truth,  
he will guide you to all truth.

He will not speak on his own,

but he will speak what he hears,

and will declare to you the things that are coming.

He will glorify me,

because he will take from what is mine and declare it to you.

Everything that the Father has is mine;

for this reason I told you that he will take from what is mine  
and declare it to you."

### **PASTOR**

Fr. Renier Supranes

[rsupranes@richmonddiocese.org](mailto:rsupranes@richmonddiocese.org)

(276) 385-7312

### **OFFICE STAFF**

Bookkeeper: Lydia St. Peter

Secretary: Eric Burns

### **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

#### **DAILY MASS**

Tuesday 10am – St. Theresa's

Thursday 10am – St. Mary's

Friday 10am – St. Theresa's

Monthly First Friday Adoration  
at St. Theresa's 10am w/Mass

#### **Cover image:**

Andrei Rublev, *Trinity*, c. 1410-  
1420

# Blood and Old Testament Sacrifices

*Fr. Ray Ryland, simplycatholic.com*

Have you ever resolved to read the Bible from cover to cover? You take the Bible down from the shelf, blow the dust from it and start at the beginning. Genesis and Exodus go rather well. But when you start reading Leviticus, you bog down.

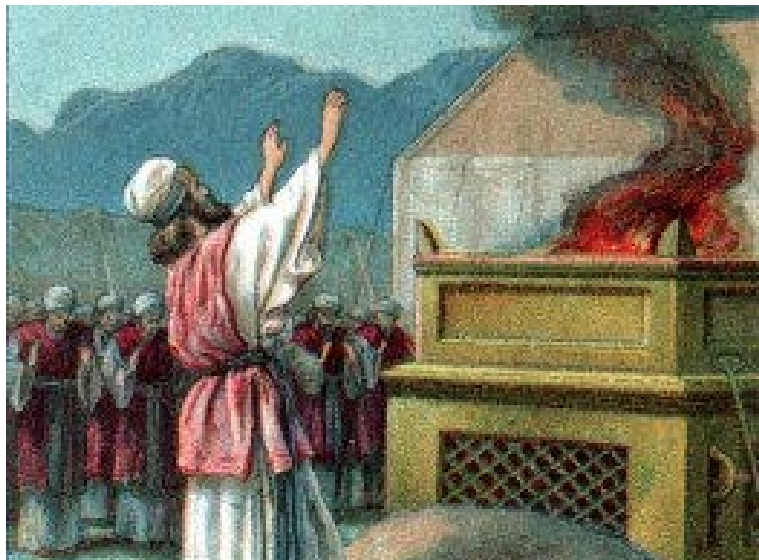
Leviticus opens a strange world to us: all this talk about the ritual of sacrificing animals and about the shedding of their blood. “He shall then slaughter the bull before the Lord” (Lv 1:5). Puzzled, you stop there and put the Bible back on the shelf until your next resolve to read it. Many people, I think, know the first two books very well from repeated reading. But they never get through Leviticus.

The fact is that the contents of Leviticus are important to us Christians. All the key terms the New Testament uses to describe our Lord Jesus’ life, death and resurrection are drawn from the Old Testament sacrificial system. Obviously, then, to understand the sacrifice of Christ, we need some understanding of Old Testament animal sacrifice.

## The Purpose of Sacrifice

First, here are some preliminary facts to keep in mind. Worship in the Jewish temple centered on the offering of sacrifice. The purpose of Old Testament sacrifice was to bring about “atonement”: the process of reconciling sinful man with God. Leviticus assures us blood is holy, because life is holy and blood equals life: “Since the life of every living body is its blood. . . . You shall not partake of the blood of any meat” (17:14).

Since human blood could not be shed in sacrifice, the blood of sacrificial victims was substituted. There were several kinds of animal sacrifice for this purpose.



The most common was the “peace offering,” or better put (as in the Jerusalem Bible), the “communion sacrifice” (see Lv 3:1 ff). The emphasis in communion sacrifice fell not on death, but on life. The life of the sacrificial victim was surrendered (shed) in order to be transformed, in order to be shared. The offering of sacrifice necessarily presupposed that the offeror (the one who was offering) sincerely desired to be reconciled with God.

Here is a brief outline of communion sacrifice.

It began as the offeror approached the altar with the animal victim. He placed his hands on the head of the victim to identify himself with the victim. He said, in effect, “The life which is about to be surrendered is my life.” Then he slew the victim by slitting its throat and drained the blood into altar receptacles.

Next, the work of the priest began. He took some of the blood, the surrendered life, into the nearer presence of God by sprinkling it on and around the altar. Then he placed some of the flesh on the holy fire to be burned. The purpose of the burning, symbolically, was not destruction but transformation. In the more ethereal form of smoke, the flesh of the victim could be taken up into the presence of God. God thereby received His portion of the surrendered life.

In the final stage of communion sacrifice, some of the flesh burning on the holy fire was removed while still edible. The offeror ate that portion. He thereby partook of a meal with God, and atonement between God and him was brought about.

Among the ancient Jewish people, common partaking of a meal had deep significance. They believed that sharing a meal with another person created a deep bond with that person. So strong was this bond for them that if you happened to eat with your mortal enemy, you could never do that enemy any harm. Today we do not think of any dinner companions as mortal enemies, but we do believe sharing a meal deepens friendship.

The atonement accomplished through offering animal sacrifice was limited to what we would call venial sins. It did not apply to serious sins, what one old Bible translation aptly calls “sins done with a high hand.”

### **The Meaning for Christians**

What does all this have to do with us as Christians? God centered the worship of his Old Testament people on sacrifice because it was an essential part of His plan of salvation. He was preparing them for the ultimate and perfect sacrifice His Son would offer for the atonement of the human race.

As St. Paul declared, “Christ loved us and handed himself over for us as a sacrificial offering to God” (Eph 5:2; see also Hebrews chapters 9, 10). See how our Lord Jesus displayed all the dimensions of Old Testament communion sacrifice. He fulfilled a threefold role: offeror, victim and priest.

In the first stage of animal sacrifice, the offeror approached with his victim, then identified himself with the victim. In Our Lord’s perfect sacrifice, He came among us in the Incarnation, thereby perfectly and literally (not symbolically)

identifying himself with every human being.

In the second stage of animal sacrifice, the offeror released the life of the victim. Jesus Christ released His own life in “a death which he freely accepted,” as our second Eucharistic prayer says.

In the third stage of animal sacrifice, the priest took some of the blood, the surrendered life, into the nearer presence of God by sprinkling it on the altar. Jesus Christ the High Priest took the whole of His surrendered life into the fullness of God’s life.

In the fourth stage of animal sacrifice, some of the flesh of the victim was placed on the holy fire, not to be destroyed but to be transformed. By His death and in His ascension to heaven, Jesus Christ has become free of all limitations of space and time. Now He is fully available to all persons of all time: past, present and future. The life of God’s Son has been surrendered, in order to be transformed, in order to be shared.

Finally came the communion meal. The holy Eucharist is our communion meal. We share in the meal with God, not merely symbolically, as in Old Testament sacrifice, but literally. God in Christ gives us His very self — Body and Blood, Soul and Divinity — as our spiritual food.

### **Approaching in Faith**

Receiving Christ’s gift of himself in the Eucharist is not merely an option for us. “Unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you” (Jn 6:53).

We approach the Holy Sacrifice in faith. But no matter how deep our faith may be, we can receive Jesus Christ fully only in the way which He has prepared for us.

Are you ready now to try again to read the Bible from cover to cover? Go to it, and sail right through Leviticus on your way to the Book of Revelation.

## Mass Intentions

### 06/14 SATURDAY

4PM Dr. Robert (Bob) Baxter †

6PM Celso Gironella † & Medardo (Ardie) Abaya †

### 06/15 SUNDAY

9AM Pete Danko † by Susan, Paul, and Julia

11:30AM Pete Beavers †

## Stewardship of Treasure

Donations Received for June 08 (Week 49)		
CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	13	\$210
St. Elizabeth's	17	\$220
St. Mary's	12	\$620
St. Theresa's	54	\$1,364
Total	96	\$2,414
Budgeted Weekly Collection		\$3,558
Ahead/Behind Goal		<b>(-\$1,144)</b>
Outside Donations		\$0

### OUTSIDE DONATIONS—THANK YOU!

#### BUILDING & MAINTENANCE DONATIONS

St. Mary's: \$195

St. Theresa's: \$179

#### HOME MISSION DONATIONS

St. Theresa's: \$55

#### PETERS PENCE DONATIONS

St. Theresa's: \$55

#### 2025 ANNUAL DIOCESAN APPEAL

As of June 10: 40 donors surpassed our \$10,700 goal with \$16,362.00

## Please Pray for

Nick Ulate

Frannie & Rayburn Minton

Sue Bailey

Christian Lambert

Shane Neal

Pete Belcher

Lucas Boyd

Chris Jessie

Junior Aiken

Jeanne Hash

Lara Marshall

Carol & Jim Shumate

Andrew Satmary

Christian Marshall

Alice Godin

Roger Empson

Dreama Ritter

Chris Lambert

Clinard Coleman

Joan Harrison

Joe & Yvonne Blevins

Amelia Proffit

Maurice Law

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The Dalton Family

Scotty Hagerman

Galileo Molina

Beth Cieversten

John Shumate

Doug Vance

Jody Hamilton

Annette Pike

Sharon Mullady

Veronica Ross

Skip Reynolds

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Joseph Romeo

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Juanita Sharrock

Bob Robinette

Rick & Beth Wright

Bernie Spencer

Brenda Pierallini

Michael Kroll

Audra Dalton

Cecilia Miller

Sandy Hampton

Randy & Cathy Bolling

Amanda Reese

Sarah & Phillip Meadows

Betty Jones

Lori Palombo

Beth George

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#### PARISH COUNCIL:

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#### FINANCE COUNCIL:

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



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## Parish News & Events

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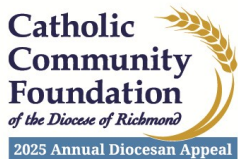
### Gene & Debbie Parkhurst 50th Wedding Anniversary

Congratulations to Gene & Debbie Parkhurst on their 50th Wedding Anniversary!



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### 2025 Annual Diocesan Appeal



Your gift to the  
*Annual Diocesan Appeal*  
supports Fuel & Hunger

Scan to donate or visit  
[RichmondCatholicFoundation.org/Appeal](https://RichmondCatholicFoundation.org/Appeal)



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### Happy Father's Day!

Happy Father's Day to all the fathers in our Parish!

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### Birthdays & Anniversaries

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**June 18:** Brenda Cataline | **19:** Victoria Richardson, Stasia Richardson, Rocco Ronallo

**21:** Randy & Cathy Bolling (anniversary), Gene & Debbie Parkhurst (anniversary)

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***“Glory to the Father, the Son, and the Holy Spirit;  
to God who is, who was, and who is to come.”***

**- Cf. Revelation 1:8**

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LORETTA HAMMOND

*(...My Child-like Understanding of God continued)*

God as a Trinitarian God can only be known through the light of Divine Revelation. We can only be very sure of it, through faith. As I contemplate on this, I come to understand well what Jesus meant when He said “I assure you that whoever does not accept the reign of God like a little child shall not take part in it (Mark 10:15.)” We do not need theological brilliance in order to advance in our belief in God or the Holy Trinity. What we need is to be humble and accept with much faith and firm conviction that God is what it truly is: one in three Divine Persons, the Father, the Son and the Holy Spirit. For in the end, God will judge us not according to the degree of our theological brilliance but how we put into concrete the firmness of our belief. We should consider for this the faith of a child. It is not hard for a child to believe. The children’s sense of faith is very strong and determined. In their innocence, they recognize their dependence on someone greater than them, first to their parents and ultimately to God. As such, they never doubt God’s almighty power and greatness. They are amenable to God being their only hope for salvation.

So, who is God? To answer this, let us take as a model the character of a child. We should take away our biases in order to assent with certainty and confidence to the great mystery. With childlike confidence and trust, let us therefore believe in the omnipotence and greatness of God. Let us worship and glorify Him as He so deserves. Our understanding of the Holy Trinity should focus on its most basic truth. God is all-knowing, all-powerful, all loving. He is one in three distinct persons, the Father, the Son and the Holy Spirit. Amen.