



September 21, 2025 | The Twenty-Fifth Sunday in Ordinary Time

## HOLY FAMILY PARISH

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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





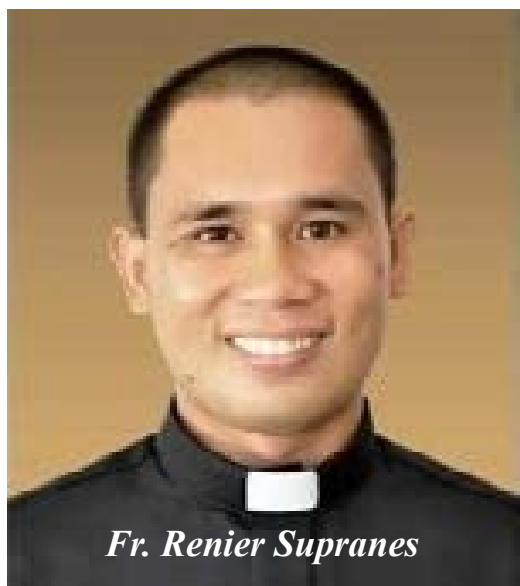
## MASS TIPS

### What is the proper etiquette for the Sign of the Peace?

The celebration of the Mass is regulated by a document called the General Instruction of the Roman Missal (GIRM), so in order to answer most questions about practices such as postures or positions at the Mass, the GIRM is a good place to start.

Regarding the laity's action at the Rite of Peace, GIRM No. 82 says: "As for the sign of peace to be given, the manner is to be established by Conferences of Bishops in accordance with the culture and customs of the peoples. It is, however, appropriate that each person offer the sign of peace only to those who are nearest and in a sober manner."

The current GIRM was promulgated in 2002, but a 2014 circular letter was sent to conferences of bishops throughout the world by the Holy See's Congregation for the Divine Worship and Discipline of the Sacraments. In response to that, the U.S. Conference of Catholic Bishops said this, which gets most fully to the heart of your question: "No 'official' expression of peace has ever been stipulated for the dioceses of the United States. Perhaps the most common form for the exchange of peace in this country is shaking hands, but the diocesan bishop may encourage other forms as well for cultural or other pastoral reasons."



*Fr. Renier Supranes*

## The Dishonest Steward

*By Fr. Renier Supranes*

This Sunday's Gospel is about the dishonest steward. In the Gospel, Jesus is not suggesting that the actions of the dishonest steward are worth imitating. Jesus is not telling us to imitate what the dishonest steward did. It is not good to be dishonest and not truthful. What is worth considering about the steward was his effort to avoid an impending personal disaster. With his imminent dismissal from the services of his master, the steward was clever to deduct overcharges to secure the goodwill of his master's debtors.

What the Gospel intends to impart is that if we can make great sacrifices for worldly goods, then we must also make greater sacrifices for our spiritual goods. If we exert effort and ingenuity to avert personal crisis, even more that we must exert extra effort and exhaust proper ingenuity to avoid spiritual damnation. We must spend more energy and creativity to attain heavenly things as we do with earthly things. As we are so concerned with our personal safety and achievement so we must also be more concerned and more focused on our spiritual advancement. We must give greater effort and attention to God's Kingdom more than we give to our personal interests. We should be more enterprising to secure our future and treasure in heaven rather than our temporal earthly security. We should look ahead towards heaven rather than look at material goods. If we do that, we will also earn the praises and recommendation of our Lord Jesus Christ.

Money and wealth are not in themselves sinful. But they entail a great responsibility. They should be used and spent to improve and to promote life. The wise use of money and wealth could help us to enter heaven and merit heavenly favors. We should remember that we are just stewards of whatever we receive from God. So, we must be faithful and responsible with the use of money and wealth. Our entry into our Master's Kingdom depends on how responsible we are in the use of the things that are entrusted to us by Him. We should not be slaves of money and wealth. Rather, we should seek to serve our one true Master, Jesus Christ. How? We serve the true Master if we use money and wealth, the things He entrusted to us, to help and to save our brothers and sisters in dire need. Amen.

## **Luke 16:1-13**

Jesus said to his disciples,  
"A rich man had a steward  
who was reported to him for squandering his property.  
He summoned him and said,  
'What is this I hear about you?  
Prepare a full account of your stewardship,  
because you can no longer be my steward.'  
The steward said to himself, 'What shall I do,  
now that my master is taking the position of steward away from me?  
I am not strong enough to dig and I am ashamed to beg.  
I know what I shall do so that,  
when I am removed from the stewardship,  
they may welcome me into their homes.'  
He called in his master's debtors one by one.  
To the first he said,  
'How much do you owe my master?'  
He replied, 'One hundred measures of olive oil.'  
He said to him, 'Here is your promissory note.  
Sit down and quickly write one for fifty.'  
Then to another the steward said, 'And you, how much do you owe?'  
He replied, 'One hundred kors of wheat.'  
The steward said to him, 'Here is your promissory note;  
write one for eighty.'  
And the master commended that dishonest steward for acting prudently.  
  
"For the children of this world  
are more prudent in dealing with their own generation  
than are the children of light.  
I tell you, make friends for yourselves with dishonest wealth,  
so that when it fails, you will be welcomed into eternal dwellings.  
The person who is trustworthy in very small matters  
is also trustworthy in great ones;  
and the person who is dishonest in very small matters  
is also dishonest in great ones.  
If, therefore, you are not trustworthy with dishonest wealth,  
who will trust you with true wealth?  
If you are not trustworthy with what belongs to another,  
who will give you what is yours?  
No servant can serve two masters.  
He will either hate one and love the other,  
or be devoted to one and despise the other.  
You cannot serve both God and mammon."

## **PASTOR**

Fr. Renier Supranes  
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 Mironov, *The Parable of the Dishonest Steward*, c. 2012

## Being Catholic Can't Be Easy

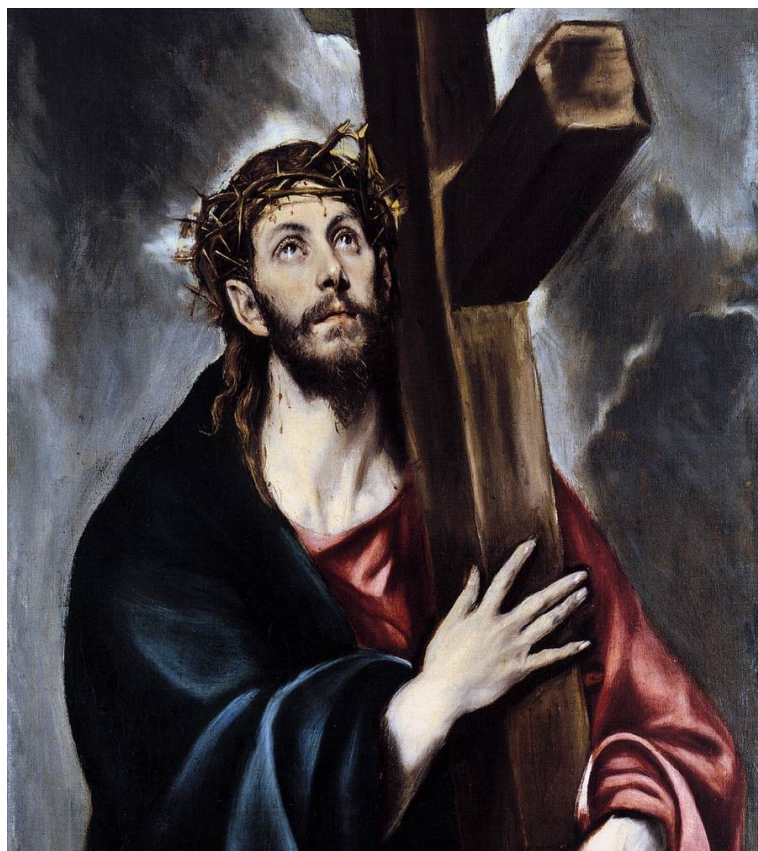
Fr. Samuel Keyes, *catholic.com*

Count the cost, take up your cross, and follow Christ. This is the basic invitation embedded in all the difficult language about hating family.

It is hard language, but the Church has always read this as rabbinical hyperbole. The Lord doesn't actually want you to hate your family; he wants you to love your family. But he does want to make clear, as he does in other ways elsewhere, that love for our family is not the central purpose of life, and that the goods of family life should not be placed higher than the goods of divine life. Christ follows this example himself, according to St. Ambrose, when elsewhere he asks, "Who is my mother? Who are my brethren?" (Matt. 12:46). We know quite well that the Lord loves his Mother, but he emphasizes that this love's stability depends not merely on a natural relationship, but on the mutual love that he and his mother share for the will of God.

**Many martyrs of the early Church**, as well as modern martyrs in other parts of the world, have faced this stark point of decision, where following Jesus means being rejected by family or friends. There is good reason that several commentators on this passage reference Dietrich Bonhoeffer's concept of "cheap grace." Though Bonhoeffer is a Protestant, he criticizes the way that the idea of "salvation by faith alone" can allow "forgiveness without repentance, baptism without church discipline, communion without confession" (*The Cost of Discipleship*).

Though Catholics do not believe in "salvation by faith alone," multiple versions of this easy grace pervade in mainstream modern Catholicism. Sometimes it hides within a more "progressive" emphasis on Catholic social teaching and matters of justice, suggesting that we don't need to offer focus on personal repentance,



faith, and relationship with Jesus as much as we need to work for economic and political change. Sometimes it hides under a more "conservative" emphasis on Catholic doctrine, suggesting that if we offer reverent worship and orthodox teaching, we don't need to worry about doing hard things out in the world. Both of those are caricatures to a certain extent, but they're meant to say how hard it is to really live as disciples when so many forces, both within and without the Church, push us to take the easy way, the way of cheap grace, which is really no grace at all.

How, after all, can we hear the call to "follow" Christ without equating this call with the invitation of the latest "influencer," pop psychologist, fitness guru, or outrage farmer, to "follow" his channel? To follow someone now means a single click or tap, a sort of informal contract that allows his "content" to enter the algorithm more regularly. If we don't like it, we can always unfollow him or instruct the algorithm to show his content less often. You can, in some cases, be "following" someone even while you have blocked everything he wants to share with you.

It seems that, in point of fact, the majority of American Catholics treat their relationship with Christ and his Church in this way. Sure, some of them will “unfollow” the Church by actively rejecting their baptism or joining some sect, but most people don’t feel any need to do anything so drastic. This widespread idea that you can continue to “follow” Jesus without actually doing anything has to be one of the devil’s favorite concepts.

**So this is the landscape where Christ’s warnings** about family can be translated. Following him is not just another thing you do alongside following your favorite football team, your favorite shoe brand, and your favorite podcaster. Following him has to mean you’re covered in the dust from his feet; it has to mean you’re so close that you start to love the things that he loves and hate the things that he hates, so close that his suffering starts to become part of you and your relationship with the world.

This is why St. Paul confronts his disciple Philemon about his runaway slave Onesimus. Following Jesus means that he can no longer hold this man as a slave. Yes, there is a cost to that, a cost that would have seemed unacceptable in mainstream Greco-Roman culture. But it is a necessary cost that comes from following Jesus.

There are some modern readers who get annoyed because Paul doesn’t come right out and condemn slavery in a general way, as modern Christians finally began to do in the nineteenth century. And it’s fine to be annoyed at the slow work of history, or in the way that Christians have often dragged their feet about things that seem obvious to us. Though I suspect that we often drag our feet about things that would have seemed rather obvious in a different age! Anyway, this letter was never a systematic moral treatise; it was a direct and personal directive. It would have cost nothing for Paul to speak in some abstract

way about the evils of slavery. What was costly was the direct personal appeal, founded in relationship. You, he says, belong to Christ now, so your life must be different. That made much more of a difference to Onesimus than a general appeal to principles.

If we can just stick with that topic for a moment, it serves as a useful example. I don’t know any modern Christian who would think it okay to own slaves. This is good, I think, but it isn’t especially praiseworthy, because it is not as if you have to make great sacrifices to be against slaveholding in the twenty-first century. So we can pat ourselves on the back about our moral uprightness in things like this: the fact that we don’t own slaves, or the fact that we avoid murdering babies, or maybe even the fact that we avoid voting for politicians who are in favor of murdering babies. Great! And maybe sometimes these views may be unpopular, so we risk here and there some social alienation. Maybe it is even hard.

**But some of us who hold to these standards may find it very hard** to get to Mass every week, or to follow the Church’s discipline of fasting, or to boldly preach the gospel to our neighbors, or to truly support the needs of the Church from our substance and not just from our excess. These are the places where ordinary Catholics often fail to count the cost, the places where we have convinced ourselves that grace is easy, that we can follow Christ but ignore what he says when it seems convenient.

To be sure, the Lord has great mercy for our weakness, and we will often stumble and fall. But these falls should be *while carrying our cross*, attempting to follow our Lord. If we never even pick it up or move, because we don’t think we have to, or because somehow we think we are entitled to salvation, we will have chosen the way of death. Choose then the way of life, and the way of wisdom, which is the way of the cross.

## Mass Intentions

### 09/20 SATURDAY

4PM

6PM Jerel Motos †

### 09/21 SUNDAY

9AM Andrew Satmary †

11:30AM

## Stewardship of Treasure

Donations Received for September 14 (Week 11)		
CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	13	\$258
St. Elizabeth's	21	\$1,320
St. Mary's	19	\$257
St. Theresa's	68	\$1,706
Total	121	\$3,541
Budgeted Yearly Collection		\$29,612
Yearly Actual Collection		\$33,210
Amount Over/Under Budget		\$3,598
Outside Donations		\$713

### OUTSIDE DONATIONS—THANK YOU!

Virginia Beach, VA Donor: \$100

St. Francis, Staunton, VA: \$613

### SPECIAL GAZA COLLECTION

St. Elizabeth's: \$145

### BUILDING & MAINTENANCE FUND

St. Mary's: \$100

St. Theresa's: \$312

Total: \$412

### JULY MISSION CO-OP DONATIONS

Additional Donations: \$500

### ANNUAL BISHOPS APPEAL

Holy Family Parish's goal for the 2025 Annual Bishop's Appeal was \$10,700.00. As of mid September, our Parish family has donated \$17,062.00 surpassing our goal by nearly 60%. Thank you to everyone who contributed!!

## Please Pray for

Nick Ulate	John Shumate
Frannie & Rayburn Minton	Doug Vance
Sue Bailey	Jody Hamilton
Christian Lambert	Annette Pike
Shane Neal	Sharon Mullady
Pete Belcher	Veronica Ross
Lucas Boyd	Skip Reynolds
Chris Jessie	Allen & Melody James
Junior Aiken	Betty Tabor
Jeanne Hash	Joseph Romeo
Lara Marshall	Sara Griffith
Carol & Jim Shumate	Juanita Sharrock
Christian Marshall	Bob Robinette
Alice Godin	Rick & Beth Wright
Roger Empson	Bernie Spencer
Dreama Ritter	Brenda Pierallini
Chris Lambert	Michael Kroll
Clinard Coleman	Audra Dalton
Joan Harrison	Cecilia Miller
Joe & Yvonne Blevins	Sandy Hampton
Amelia Proffit	Randy & Cathy Bolling
Maurice Law	Amanda Reese
Bill & Jo Testerman	Sarah & Phillip Meadows
Josh Cornwell	Betty Jones
The Dalton Family	Lori Palombo
Galileo Molina	Beth George
Beth Cieverstien	Bobby Barrett
Maria Ciaccio	Richard Baxter
Sherri Clanton	Nora Newell
Linda Smith	

## 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



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## Parish News & Events

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**Welcome to our new Members, Martin & Pennie Vandenbroek!**

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### **Fall Picnic**

Fall Picnic is scheduled for Sunday, October 05, the Mass will be at St. Mary's at 11am and dinner will follow at the Appalachian Arts Center (The Old Mill) in Cedar Bluff at 12:30pm.

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### **Bake Sale at St. Theresa's**

On Sunday, September 28, there will be a bake sale after Mass. There will be refreshments and a door prize. Communicate with Lynn Jones if you want to bring items.

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### **Clothing Donations from St. Mary, Mother of God, Washington D.C.**

Thank you to Father Mark Ivany and the Parishioners of St. Mary, Mother of God Catholic Church in Washington, D.C. for their donations of various clothing articles to our Parish! These donations have been separated and distributed to those in our communities most in need.

Sincerely,  
Holy Family Parish

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### **40 Days for Life: "*When did we see You...and not minister to You?*" (Matt 25:44-45)**

Will you dare to see the unborn child or anyone seeking an abortion as Jesus who is hungry, thirsty, or a stranger in need? This is what *40 Days for Life* is about: Bringing Jesus to the street and serving Jesus in the "least of these." We see Jesus and are there for Jesus.

**From Sept. 24-Nov. 2nd**, join area Christians from various denominations in Bristol, VA. who are prayerfully participating in the international 40 Days for Life fall campaign.

Contact Angie Bush at [40daysbristoltn@gmail.com](mailto:40daysbristoltn@gmail.com) or (423) 482-2123 for more information about 40 Days for Life.

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## Birthdays & Anniversaries

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**September 22: Jody Comer**

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***"Though our Lord Jesus Christ was rich, he became poor, so that by his poverty you might become rich."***

**- Cf. 2 Corinthians 8:9**

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Scott Shrader – **276-970-3004**

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LORETTA HAMMOND

## 2025 Annual Diocesan Appeal

**Catholic  
Community  
Foundation**  
*of the Diocese of Richmond*  
2025 Annual Diocesan Appeal



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

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

