



March 01, 2026 | The Second Sunday of Lent

HOLY FAMILY PARISH

312 Tazewell Avenue, Tazewell, VA, 24651

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

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



Who is Required to Fast?

Fasting is required of adult Catholics between the ages of 18 and 59. We are required to fast on Ash Wednesday and Good Friday.

Abstinence, which is refraining from the consumption of meat, is obliged for Catholics 14 and older. Catholics are obliged to abstain from meat on Ash Wednesday and the Fridays of Lent, including Good Friday. Universal Church law requires abstinence on all Fridays of the year, but in the United States, Catholics may perform another penance if they choose.

Some exceptions apply in particular circumstances. The U.S. Conference of Catholic Bishops indicates the following exceptions on its website: "Those that are excused from fast and abstinence outside the age limits include the physically or mentally ill including individuals suffering from chronic illnesses such as diabetes. Also excluded are pregnant or nursing women. In all cases, common sense should prevail, and ill persons should not further jeopardize their health by fasting."

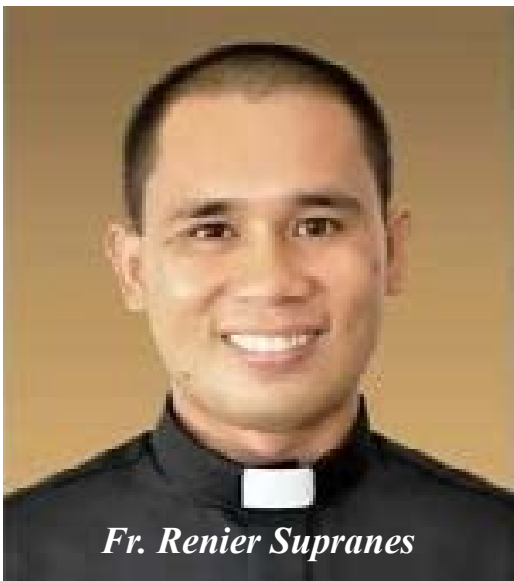
THE TRANSFIGURATION OF JESUS

By Fr. Renier Supranes

The Gospel event narrates the transfiguration of Jesus. It is the glorification of Jesus. It is a glimpse of His eternal glory. It is a preview of His ultimate victory. It is a shining moment of Christ's divine majesty. On Mount Tabor, Jesus revealed to Peter, John and James His true identity and His real destiny. The three apostles saw His divine splendor. What they witnessed is a preview of His glory and that is what fired them up and strengthened their faith.

Jesus always predicted what He must do to fulfill the Father's will. He had always told his followers that He will suffer much. He had to bear the pain of the cross. He had to die on the cross for our sake. But His life will never end on the cross. There will be a glorious ending. He will rise from the dead. The event of the transfiguration is a glimpse of His coming glorification. It became the source of encouragement and assurance for the followers of Jesus. It gave hope and strength to them. It inspired them to follow and hold on to Jesus despite His passion and death. It gave them motivation and joy to face the bitter realities of sacrifices and sufferings.

Yes, to follow Jesus is to embrace the cross and to experience sufferings. There will be constant trials, numerous persecutions, and challenges. But, if we hold on to Jesus, something good and glorious is in store for us. Jesus, in His transfiguration, showed us what awaits us. Heaven is open to us. Glorification with Him is our final goal. We will be like Him. We can achieve what He has done. We can receive what He has experienced. In the end, we will be like Jesus Christ glorified if we remain faithful and united to Him until the end.



Fr. Renier Supranes

Matthew 17:1-9

Jesus took Peter, James, and John his brother,
and led them up a high mountain by themselves.
And he was transfigured before them;
his face shone like the sun
and his clothes became white as light.
And behold, Moses and Elijah appeared to them,
conversing with him.
Then Peter said to Jesus in reply,
“Lord, it is good that we are here.
If you wish, I will make three tents here,
one for you, one for Moses, and one for Elijah.”
While he was still speaking, behold,
a bright cloud cast a shadow over them,
then from the cloud came a voice that said,
“This is my beloved Son, with whom I am well pleased;
listen to him.”
When the disciples heard this, they fell prostrate
and were very much afraid.
But Jesus came and touched them, saying,
“Rise, and do not be afraid.”
And when the disciples raised their eyes,
they saw no one else but Jesus alone.
As they were coming down from the mountain,
Jesus charged them,
“Do not tell the vision to anyone
until the Son of Man has been raised from the dead.”

PASTOR

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(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:

Henrik Olrik, *Sermon on the*
Mount, circa 1840-1890

Fasting and abstinence: More than laws of the Church

D.D. Emmons, simplycatholic.com (03/20/2023)

The penitential season of Lent is upon us, and we Catholics, like Christians everywhere, begin preparing to commemorate the passion of Our Lord Jesus Christ.

Just a few short weeks ago, we celebrated his birth, and now the Church begins our preparation to join him on his journey to Calvary. The church scene becomes somber, more intense, and such terms as contrition, conversion, penance, almsgiving, fasting and abstinence dominate the liturgy.

Benedictine Father Dom Prosper Gueranger wrote about Lent in “The Liturgical Year” (1887): “Lent, then, is a time consecrated, in a special manner, to penance, and this penance is mainly practiced by fasting. Fasting is an abstinence, which man voluntarily imposes upon himself, as expiation for sin, and which, during Lent, is practiced in obedience to the general laws of the Church.”

Why fast and abstain?

Pope Clement XIII in 1759 said that “penance also demands that we satisfy divine justice with fasting, almsgiving and prayer and other works of the spiritual.” The purpose of our fast is to not become physically weak or lose weight but to create a hunger, a spiritual void that only Christ can fill; in fasting from the heart, we express our love of God and acknowledge our sinfulness. Though unworthy, we pray our sacrifices will be acceptable to the one who suffered and gave his life blood for us.

Every Ash Wednesday we hear from the prophet Joel (2:12-14): “Yet even now — oracle of the Lord — return to me with your whole heart, with fasting, weeping and mourning. Rend your hearts, not your garments, and return to the Lord, your God.” It is not our clothes but our hearts we need to rend in reflecting our sorrow. Our fast is not for man but for God.

Fasting and abstinence

Fasting and abstinence are Church-imposed penitential practices that deny us food and drink during certain seasons and on certain days. These



acts of self-denial dispose us to free ourselves from worldly distractions, to express our longing for Jesus, to somehow imitate his suffering.

Abstinence traditionally has meant not eating meat and, for centuries but no longer, included meat by-products. Many may recall the calendar hanging in the kitchen that included a fish symbol on each Friday of the month. Catholics never have been compelled to eat fish on days of abstinence, but rather, to avoid meat. While abstinence refers to the kind or quality of food we eat, fasting refers to the amount or quantity of food consumed. It is contrary to the spirit of abstinence and fasting if we avoid steak but pile our plate high with fish.

Fasting in Scripture

In the Old Testament, God told Adam and Eve not to eat (abstain) from the Tree of Knowledge (Gn 2:17). Queen Esther (Est 4: 15), in a successful attempt to save the Jews, ordered a three-day fast for herself and her court. The Book of Jonah describes how the people of Nineveh fasted and were saved from God’s wrath (3:4-10).

Jesus set the example for our fasting when he went into the desert and fasted for 40 days and 40 nights (Mt 4:1-11). His entire life involved suffering and self-denial. In Mark 2:18-20, Jesus responds to the Pharisees’ accusation that his disciples do not fast: “As long as they have the bridegroom with them they cannot fast. But the days will come when the bridegroom is taken away from them, and then they will fast on that day.” Once Jesus was not with them, the Apostles did fast and advocated fasting to new Christians as evidenced in the books of Acts and the Epistles.

Evolution of practice

By the second century, fasting was integrated into Christian worship. Jews had long fasted on

Mondays and Thursdays, but the Christians chose to fast on Wednesdays, because that was the day of Christ's betrayal, and Fridays, the day he was crucified. By the fourth century, Saturday had replaced Wednesday as a day of fasting, and over the centuries every-Saturday fasting was dropped.

Fasting before Easter was practiced in those first centuries, but the times and extent varied. Until the ninth century, fasting meant one meal a day and then only enough food to sustain life. Those keeping a fast often would give the food not eaten to others in need.

St. John wrote in 1 Jn 3:17, "If someone who has worldly means sees a brother in need and refuses him compassion, how can the love of God remain in him?" The philosopher Aristides, around the year 128, explaining how Christians lived, noted, "And if there is among them a man that is poor or needy ... they fast two or three days that they may supply the needy with their necessary food" (Apologia, XV).

Hermes, a writer in the first and second centuries, said, "and having reckoned up the price of the dishes of that day which you intended to have eaten, you will give it to the widow or the orphan."

Later, St. Augustine said, "What you deprive yourself by fasting, add to your almsgiving" ("Sermons on the Liturgical Seasons: Fathers of the Church," 1959). Today we are often encouraged to calculate the funds not spent for food during Lent and put that amount in the "poor box."

By the Middle Ages, the number of fast days during the liturgical year had increased and at times included 70 days. Sundays and solemnities have never been days of fast. Through the mid-20th century, Catholic missals identified fasting on weekdays of Lent, ember days, the vigils of Pentecost, All Saints, Immaculate Conception and Christmas. Abstinence was required on all Fridays, Ash Wednesday, the vigils of the Assumption and Christmas. This all would change.

In 1966, St. Pope Paul VI significantly amended the laws of fasting through his apostolic constitution *Paenitemini*, in which he affirmed some practices and gave certain authority to national conferences of bishops around the world. The

changes by Pope Paul were incorporated into the 1983 Code of Canon Law.

Abstinence and fasting are required on both Ash Wednesday and Good Friday. On those days, one full meal is allowed along with two other smaller meals. Catholics bound by the law of abstinence include everyone age 14 and over; the law of fasting includes individuals age 18 through the beginning of their 60th year.

Canon Law, the Catechism, precepts of the Church and U.S. bishops' document "Penitential Practices for Today's Catholic" explain our fasting obligations. Before Lent, most every Catholic parish emphasizes the rules and rewards of fasting and abstinence. A one-hour fast is always required before receiving Communion.

In addition to Friday abstinence during Lent, every Friday is a day of penance (Canon Law, No. 1250). According to Canon 1253, the conference of bishops in each nation may "substitute other forms of penance ... for abstinence and fast." U.S. bishops have maintained the obligation to fast and abstain on Ash Wednesday and Good Friday and abstain on the Fridays of Lent. They have granted U.S. Catholics the option of doing another form of penance on Fridays outside Lent rather than abstaining from meat. The bishops focus us on Friday self-denial, along with works of charity and mercy while recalling Christ's passion.

Pope St. Leo the Great on Fasting

"[E]nter upon the celebration of the solemn fast, not with barren abstinence from food ... but in bountiful benevolence. ... Let works of piety, therefore, be our delight, and let us be filled with those kinds of food which feed us for eternity. Let us rejoice in the replenishment of the poor, whom our bounty has satisfied. Let us delight in the clothing of those whose nakedness we have covered with needful raiment. Let our humaneness be felt by the sick in their illnesses, by the weakly in their infirmities, by the exiles in their hardships, by the orphans in their destitution and by solitary widows in their sadness: in the helping of whom there is no one that cannot carry out some amount of benevolence. For no one's income is small, whose heart is big. ..."

- Excerpt from Sermon 40

Mass Intentions

02/28 SATURDAY

4PM Living Intention for Nio Tolliver by Doug Vance

6PM

03/01 SUNDAY

9AM

11:30AM Jody Hamilton †

Stewardship of Treasure

Donations Received for February 22 (Week 34)

CHURCH	ATTENDANCE	OFFERINGS
St. Joseph's	8	\$280
St. Elizabeth's	15	\$1,025
St. Mary's	25	\$334
St. Theresa's	55	\$1,202
Total	103	\$2,841
Budgeted Yearly Collection		\$91,528
Yearly Actual Collection		\$91,979
Amount Over/Under Budget		\$451

BUILDING & MAINTENANCE FUND

St. Mary's: \$195

Please Pray for

Nick Ulate	John Shumate
Frannie & Rayburn Minton	Doug Vance
Sue Bailey	Annette Pike
Christian Lambert	Sharon Mullady
Shane Neal	Veronica Ross
Pete Belcher	Skip Reynolds
Lucas Boyd	Allen & Melody James
Chris Jessie	Betty Tabor
Junior Aiken	Joseph Romeo
Jeanne Hash	Sara Griffith
Lara Marshall	Juanita Sharrock
Carol & Jim Shumate	Bob Robinette
Christian Marshall	Rick & Beth Wright
Alice Godin	Bernie Spencer
Roger Empson	Brenda Pierallini
Dreama Ritter	Michael Kroll
Chris Lambert	Cecilia Miller
Clinard Coleman	Randy & Cathy Bolling
Joan Harrison	Amanda Reese
Joe & Yvonne Blevins	Betty Jones
Amelia Proffit	Lori Palombo
Maurice Law	Beth George
Bill & Jo Testerman	Richard Baxter
Josh Cornwell	Nora Newell
Galileo Molina	Lisa Pitzer
Beth Cieversten	Michael Todd Robinette
Sherri Clanton	Linette Street
Linda Smith	Jeff Mullins
Steve Hankins	Helen Hardee
The Griffith Family	Nio Tolliver

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Parish News & Events

Rite of Election

All catechumens (children and adults) whose readiness has been discerned for the Sacraments of Initiation at the Easter Vigil 2026 are invited to celebrate the Rite of Election with Bishop Knestout. Our Vicariate's Mass for the Rite of Election will be celebrated on March 01 at 3pm at Our Lady of Nazareth in Roanoke, VA.

2026 Annual Diocesan Appeal

Bishop Knestout has started the 2026 Annual Diocesan Appeal with the theme: *Sharing His Love with Others*. The Appeal provides for twenty-one distinct ministries such as the education of seminarians and priests; ensures that vital resources are made available for children and families facing homelessness and hunger; and more.

Our mission parish benefits greatly from the Appeal. We have received over \$34,000 in Fuel and Hunger grants which fund our outreach programs. We also receive a percentage of our donations back in Parish sharing rebates. We encourage every parishioner from all four churches to participate. Every dollar matters no matter how much.

If you would like to donate, you can do so via mailing the Appeal envelopes or online via the QR code provided below. I hope each of you will prayerfully consider supporting the 2026 Annual Diocesan Appeal.

**Scan here to donate to the
Annual Diocesan Appeal**



Stations of the Cross

This Lenten Season, Stations of the Cross will be after Mass on Fridays at St. Theresa's. Daily Mass on Fridays at St. Theresa's is at 10am.



Birthdays & Anniversaries

March 04: Lisa Neal | **07:** Tina Falgiani

***"From the shining cloud the Father's voice is heard:
This is my beloved Son, hear him."***

- Matthew 17:5

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