



April 26, 2026 | The Fourth Sunday of Easter

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



MASS TIPS

What is a Mass Intention?

From the days of the early Church it has been common practice to offer Mass for the dead, as well as for others. Archaeologists have discovered epitaphs on tombs in the Roman catacombs, asking for prayers for the departed one. Numerous early Church Fathers witness to this practice. Recall from St. Augustine's "Confessions" St. Monica's one dying request, "that you remember me at the altar of the Lord wherever you may be." Countless Christians have made this same request of their survivors.

*In his encyclical *Mirae caritatis* (1902), Pope Leo XIII situated the offering of Mass for others in the true context of our concern for others, the Communion of Saints. "For faith teaches us, that although the venerable Sacrifice may be lawfully offered to God alone, yet it may be celebrated in honor of the saints reigning in heaven with God who has crowned them in order that we may gain for ourselves their patronage. And it may also be offered — in accordance with an apostolic tradition — for the purpose of expiating the sins of those of the brethren who, having died in the Lord, have not yet fully paid the penalty of their transgressions" (No. 12).*

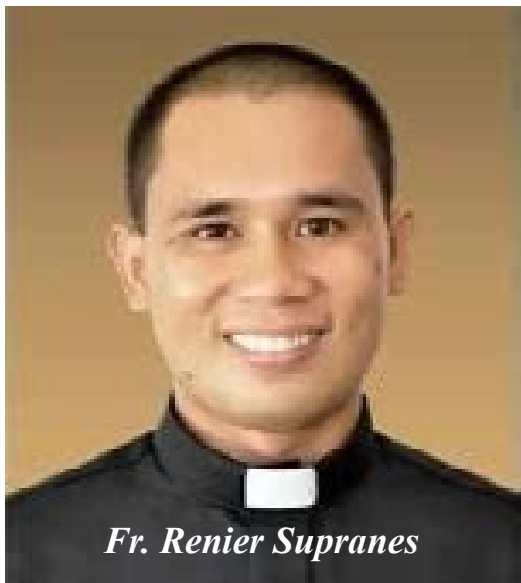
JESUS, THE GOOD SHEPHERD

By Fr. Renier Supranes

The Fourth Sunday of Easter is Good Shepherd Sunday. This image of Christ speaks of His love, care, and self-giving unto death. This Sunday has also been designated as the "World Day of Prayer for Vocations". We implore the Lord to send "shepherds of souls" who can lead people to Him and who, like Him, can give themselves for the good of the flock. Let us pray for more vocations bound to serve God through the Church.

Jesus Christ described Himself as the Good Shepherd. How has He been a Good Shepherd to us? There are three things to consider. First, Jesus is the Way. He leads us to the Father. He leads us to safety. He leads us to fullness of life. Without Jesus in our lives, we are lost in the world. Without Jesus, we could be misdirected, misguided, and misinformed in life. Without Jesus, we are helpless, and even hopeless. Thus, we need Jesus in our lives. Only in Him can we find the true way to God, to holiness and to paradise. Second, Jesus has the right food for us. We need sustenance to keep us going. We need nourishment to keep us alive. We need strength to keep living and moving. Only Jesus can give us the food for the sustenance of our body and of our soul. He is the source of life. He is the bread of life that comes down from heaven. Third, Jesus lays down His life for His sheep. As the sheep are all that matter to the shepherd, so it is that we are all that matter to Christ. We are all important to Him. We are all precious. We are all valuable and worth dying for. The shepherd does not want us to be destroyed, to be scattered, and to perish. He wants us to live. Jesus Christ - the Good Shepherd, protects, defends, and promotes our well-being – His sheep.

May we always unite ourselves with the Good Shepherd and profess our loyalty to Him. May we always listen and follow Him. May we trust and depend on the Good Shepherd, Jesus Christ – Our Lord.



Fr. Renier Supranes

John 10:1-10

Jesus said:

"Amen, amen, I say to you,
whoever does not enter a sheepfold through the gate
but climbs over elsewhere is a thief and a robber.
But whoever enters through the gate is the shepherd of the sheep.
The gatekeeper opens it for him, and the sheep hear his voice,
as the shepherd calls his own sheep by name and leads them out.
When he has driven out all his own,
he walks ahead of them, and the sheep follow him,
because they recognize his voice.
But they will not follow a stranger;
they will run away from him,
because they do not recognize the voice of strangers."
Although Jesus used this figure of speech,
the Pharisees did not realize what he was trying to tell them.

So Jesus said again, "Amen, amen, I say to you,
I am the gate for the sheep.
All who came before me are thieves and robbers,
but the sheep did not listen to them.
I am the gate.
Whoever enters through me will be saved,
and will come in and go out and find pasture.
A thief comes only to steal and slaughter and destroy;
I came so that they might have life and have it more abundantly."

PASTOR

Fr. Renier Supranes
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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:

Bernhard Plockhorst, *Good Shepherd*, circa 1878

Three Gospel Stories to Reflect on the Common Good

Mark Bradford, *wordonfire.org* (04/21/2026)

In a recent essay, I reflected on how a few simple words from the sixth century's *Rule* of St. Benedict express the core of Catholic social teaching's principle of the common good. Three Gospel scenes provide a follow-up by illustrating what happens when people pursue—or neglect—the good of one another.

Following Benedict's principle, a rightly ordered community provides for both the strong and the weak so that the strong have something to challenge them and the weak are engaged, given purpose, and don't become isolated from community life. The parable of the rich man and Lazarus and two stories of Jesus's healings show us the consequences of success or failure in pursuing the common good.

1. The Parable of the Rich Man and Lazarus (Luke 16:19–31)

The first story I want to consider is the parable of the rich man and Lazarus. It's a familiar story—so familiar that it's easy to read (or hear) and not moved by the warning it contains. Jesus's parables are didactic and challenge us to reflect on how well we're applying the message of his teaching to our lives. I often try to not identify too closely with the rich man in the parable, but when I'm honest, I can see how similar we really are. The rich man's fate is painful to contemplate when we see ourselves at his table.

Jesus shows us Lazarus resting on the bosom of Abraham while the rich man—traditionally called Dives—is in torment. But even then, Dives reveals his hubris. He asks Abraham to send Lazarus to his brothers to warn them of their eventual fate, but Abraham refuses. He tells him that they have Moses and the prophets. There will be no blessed messenger back from the dead to enlighten them further.

Any one of us who walks through the streets of a city knows how easy it is to stop seeing the dignity of the poor, unhoused, and addicted.

All of Israel knew that they would be judged by the law. As St. Paul wrote, “All who have sinned under the law will be judged by the law” (Rom

2:12), but Dives ignored the precepts of the law, and we see him suffering his judgment. Even his conscience—what Newman called “the aboriginal vicar of Christ in the soul”—had been silenced by his self-indulgence.

Dives's crime is that his pride blinded him to Lazarus's presence; he looked past Lazarus's needs and allowed him to remain hungry at his feet. Any one of us who walks through the streets of a city knows how easy it is to stop seeing the dignity of the poor, unhoused, and addicted. In some cities, the suffering is overwhelming, and compassion no longer stirs our consciences into action. Dives's concern was only for the comfort of his table while Lazarus remained hungry at the gate.

The parable of the rich man and Lazarus is a sobering warning of the consequences of failing to respond to the demands of the common good. Catholic social teaching later gave formal expression to what Scripture presumes: Human life should be ordered to the good we all desire, the common good.

2. The Pool of Beth-zatha (John 5:1–15)

Now, let's move from Jesus's teaching through parables to his deeds. St. John provides a vivid image of what Jesus found when he passed through the Sheep Gate and entered Jerusalem near the pool of Beth-zatha, or what we more commonly call Bethesda. There were five porticoes, or entrances, to the pool, and the area was most likely covered by a roof as shelter from the sun. When Jesus entered there, he found many who were “blind, lame, and paralyzed” lying about because, as St. John tells us, the pool was known to be a place of healing. We are told that when the water in the pool was stirred up, the first person in the water was healed of their infirmity.

Jesus encountered a man there who had been waiting for thirty-eight years hoping to be healed, but because he couldn't walk, he wasn't able to drag himself to the water before someone else found their way into the pool before him. Imagine that man's persistence. Day after day he fought against his disability to drag himself toward the water, and for almost four decades, he watched others get there first and be healed. When Jesus asked the man if he wanted to be made well, he didn't say yes. His response expressed his dependence and the absence of assistance: “I have no one to put me into the pool.” It was every man for himself at Bethesda.

There is an interesting detail often overlooked. The pool was near an entrance to Jerusalem called the Sheep Gate because it was the entrance nearest the temple and was used to bring sheep into the city on their way to be sacrificed. The priests herding the sheep would stop at the pool to ritually purify them before bringing them into the temple to be sacrificed. The symbolism of Jesus, the good shepherd, entering Jerusalem through the gate and his healing of the paralytic there is striking.

In a place where healing was dependent on one's strength or association, Jesus looked into the man's eyes with compassion and told him to stand up and walk, then disappeared into the crowd. The next time we find the two together is in the temple. The man had been healed by Jesus, restored to right worship in the temple and to his community of faith.

Isn't it interesting that in thirty-eight years no one extended themselves to help this poor determined man into the water? Was there no one grateful for their own healing who returned to help others? No volunteers who came forward at the pool to help? Was there no relative who could have helped? What about the priests who came to wash their sheep in the pool? Everyone at Bethesda was self-interested and competing to be first—but where was the compassion? The “blind, lame, and paralyzed” had no advocate, no friend to assist them until Jesus arrived and gave strength to the man's weak legs. Imagine how different that man's life might have been if someone had helped him into the pool thirty years earlier.

The common good is absent in a society where everyone puts themselves and their needs first—where it's everyone for themselves. Solidarity, another core principle of Catholic social teaching, asks that we all support one another's flourishing in the midst of a loving Christian community. We must bring healing to other's needs so that the common good becomes a joyful lived reality, not an unfulfilled aspiration.

Bethesda was a place of loneliness and want. The temple was a place of community and worship. Jesus was the bridge between the two.

3. The Healing of the Paralytic (Mark 2:1–12)

Mark's account of the paralytic at Capernaum offers the clearest image of friendship serving the common good, but Matthew and Luke also tell this

story. It's a beautiful story of faith and friendship and a heartwarming example of the common good lived in solidarity and with respect for the dignity of the paralytic, whose friends long for Jesus's healing power to cure him.

Where love is given freely, it is never diminished but rather can be multiplied to an infinity of good.

We read that Jesus had just returned home to Capernaum after touring around Galilee “proclaiming the message in their synagogues and casting out demons” (Mark 1:39). When people heard he was there, so many had gathered around him to hear him preach that it was impossible for a latecomer to get close. Four men arrived carrying a friend of theirs who was paralyzed. Unable to reach Jesus through the crowd, they climbed up on the roof, opened it, and lowered their friend into the midst of the crowd before Jesus.

Mark tells us that when Jesus saw their faith, that of the man's friends, he said to the paralytic, “Son, your sins are forgiven.” It is a striking image of friendship as intercession. The contrast to the scene at Bethesda is evident.

Unfortunately, many families who experience disability also encounter Bethesda at their parishes. Some even Dives! Many people with intellectual disability report having no friends, and an even greater number say that they often experience loneliness. Research has also shown that being present in church doesn't necessarily mean that a person with a developmental disability will be welcomed and feel like they belong. Loneliness is a significant factor in the higher incidence of mental health concerns among those with intellectual and developmental disabilities.

The International Theological Commission recently wrote in *Quo Vadis, Humanitas?* (Where are you going, humanity?): “The mystery of the human person includes his or her call to social communion,” and echoed *Gaudium et Spes*, stating that human beings “cannot fully find themselves except through a sincere gift of themselves.”

We saw in our third story that grace came into the moment where friendship was lived as a gift. The common good always seeks the good of the other first and is found when the strong and the weak work together. Where love is given freely, it is never diminished but rather can be multiplied to an infinity of good.

Mass Intentions

04/25 SATURDAY

4PM Pete Savage by St. Joseph's Parishioners

6PM Sara Cole

04/26 SUNDAY

9AM

11:30AM Robert Buchanan Sr. †

Stewardship of Treasure

| CHURCH | ATTENDANCE | OFFERINGS |
|----------------------------|------------|-----------|
| St. Joseph's | 24 | \$374 |
| St. Elizabeth's | 20 | \$495 |
| St. Mary's | 19 | \$175 |
| St. Theresa's | 62 | \$1,127 |
| Total | 125 | \$2,171 |
| Budgeted Yearly Collection | | \$113,064 |
| Yearly Actual Collection | | \$115,505 |
| Amount Over/Under Budget | | \$2,441 |

GOOD FRIDAY:

St. Theresa's: \$20

EASTER:

St. Theresa's: \$20

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 | Allen & Melody James |
| Lucas Boyd | Joseph Romeo |
| Chris Jessie | Sara Griffith |
| Junior Aiken | Juanita Sharrock |
| Lara Marshall | Bob Robinette |
| Taylor Brown | Rick & Beth Wright |
| Jim Shumate | Bernie Spencer |
| Christian Marshall | Brenda Pierallini |
| Alice Godin | Michael Kroll |
| Roger Empson | Cecilia Miller |
| Dreama Ritter | Randy & Cathy Bolling |
| Chris Lambert | Amanda Reese |
| Clinard Coleman | Betty Jones |
| Rosalie Rocchetti | Lori Palombo |
| Joe & Yvonne Blevins | Beth George |
| Amelia Proffit | Richard Baxter |
| Maurice Law | Nora Newell |
| Bill & Jo Testerman | Lisa Pitzer |
| Josh Cornwell | Linette Street |
| Galileo Molina | Jeff Mullins |
| Beth Cieversten | Helen Hardee |
| Sherri Clanton | Nio Tolliver |
| Linda Smith | Jeannie Pruet |
| Steve Hankins | Paul Danko |
| Darrell Cole | |

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

Parish News & Events

Children's Liturgy

Children's Liturgy has begun. It is held every Sunday at St. Theresa's at 10am.

Mother's Day Reception

There will be a Mother's Day reception for all women on May 10 at St. Theresa's. Everyone is invited to join the celebration after Mass for cake and chips.

Boxes of Donations from St. Francis in Staunton, VA

We wish to thank Ms. Karen Knoll & Ms. Amanda Hayes for traveling to St. Theresa's from St. Francis in Staunton, VA to deliver several boxes of donations. These donations include Rosaries, Prayer cards, Statues, and many other religious, devotional, and educational items. All donations have been sorted and sent to all 4 churches.

We also wish to thank the parishioners of St. Francis for their continued overwhelming support and prayers for our Parish.

Birthdays & Anniversaries

April 26: Garrett & Catlin Milhoan (anniversary) | **27:** Martin Vandenbroek | **28:** Kacie Pham
29: Columbia McDonough | **May 01:** Audra Dalton

***"I am the good shepherd, says the Lord;
I know my sheep, and mine know me."***

- John 10:14

VOTE NO

NOVEMBER 3RD
STOP THE EXTREME ABORTION AMENDMENT



If passed, it would establish a radical, so-called “fundamental right” to abortion in the Virginia Constitution.

ABORTION IS A FUNDAMENTAL TRAGEDY NOT A “FUNDAMENTAL RIGHT”

The amendment is **dangerously vague** and creates risky loopholes for unregulated abortions at any time, **even up until birth**, by **unlicensed abortion providers**, threatening the health of mothers and healthy babies.

The amendment lets the government remove the right of parents to be included in healthcare decisions with their children, **creating family division and conflict**.

THIS IS AN EXTREME, RISKY AND DEADLY AMENDMENT

Virginia's current laws already protect healthcare for miscarriage, ectopic pregnancy, and serious complications. This amendment adds nothing to women's rights to protect their health. In fact, it puts women's health and safety at risk.

For additional information and resources to help stop the Extreme Abortion Amendment, visit vacatholic.org/Amendment or scan the QR code.



Prayer for Protection from the Extreme Abortion Amendment



Almighty and Eternal God,
we thank you for the sacred gift of every human life
created in your image and likeness.

We pray for an end to the grave evil of abortion and ask
that you protect our Commonwealth of Virginia from the
dangers of the proposed extreme abortion amendment.

Grant wisdom and compassion to our legislators, healing
to all who have been wounded by abortion, and courage to
your people to speak the truth in charity.

Hear the prayers of your children as we pray and fast in
reparation for sins against the human person. Inspire
parents to defend their children by opposing this resolution
which can jeopardize the authority, rights and
responsibility you have entrusted to them.

Through the Holy Spirit's gift of fortitude, may our
Shepherds be bold in their defense of the unborn, leading
us in this critical hour, as we educate and engage all
citizens of Virginia to vote against the amendment and to
persevere in protecting all human life.

May the Blessed Virgin Mary, Mother of God
and Mother of the Church, come to our aid.

Through Christ our Lord. Amen.

vacatholic.org/Amendment