



JUNE 27, 2021 | 13TH SUNDAY IN ORDINARY TIME

HOLY FAMILY PARISH

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Divine Rescue from Eternal Poverty, Sickness and Death

Poverty, sickness, and death are three terrible afflictions besieging human society. In fact, it appears that our daily struggles often aim at reducing the impact of these deplorable conditions. However, they remain with us still. Poverty is a reality even in the neighborhood of the extremely rich in the world. In the Gospels, our Lord Jesus Christ maintains that we will always have the poor with us (Matt. 26:11). Despite the progress in medical sciences, sicknesses are still on a geometric rise. The presence of millions of hospitals and doctors around the world have not defeated the siege of disease and sickness; in fact, new ones are still emerging. Death itself is a debt all of us will pay at various points in our earthly life no matter how long we live.

The First Reading today (Wisdom 1:13-15; 2:23-24), tells us that God did not make death. God created the

world to the standard of excellence and even made man to be imperishable. However, it was through the envy of the devil that death entered the world. In the Second Reading (2 Cor. 8:7,9,13-15), St. Paul reminds us that our Lord Jesus Christ, though rich, became poor to rescue us from poverty. Finally, the Gospel Reading (Mark 5:21-43), gives us practical instances of divine rescue from sickness and death. We shall dwell briefly on the Gospel story before making some practical applications of the divine rescue to our Christian life and vocation.

The Gospel begins with the return of our Lord Jesus Christ from the other side of the sea where a large crowd was waiting for him. In the crowd, a synagogue official, Jairus, approaches our Lord and, prostrating before Jesus, begs him to come along to attend to his dying daughter, and our Lord follows him. On his way, a woman with hemorrhages for twelve years says to herself (in faith), "if I touch his clothes, I shall be cured." And according to the structure of her faith, she gets instant healing when she touches the clothes of Jesus Christ.

Now, with the length of time our Lord spent with the events surrounding the healing of the woman with the issue of blood, Jairus' daughter moved from sickness to death, as reports had it. However, our Lord encourages Jairus to hold on to his

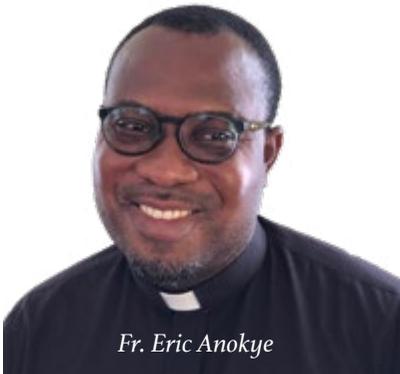
faith without fear. Fast forwarding to the house of Jairus, our Lord says she was sleeping and, ignoring the ridicule of the mourners, he goes into the room with Peter, James and John and raises the child up to life by saying "*Talitha koum*," which means "little girl, I say to you arise."

We have so many lessons to learn from the Gospel narrative. For the sake of focus, we shall dwell on how we can obtain rescue from eternal poverty, sickness, and death. For the sake of clarity, the word eternal means everlasting. In this context, therefore, we are looking at the eradication of the ultimate poverty, sickness and death which are beyond the physical ones we know.

STANDING OUT FROM THE CROWD

The crowd usually is disorganized, insensitive, and lacks purpose. To experience divine rescue, you need to stand out from the crowd and distinguish yourself with a genuine goal. From the Gospel Reading, we could see that there was no prior appointment nor arrangement between the woman with the hemorrhages and Jairus. What they did was to stand out from the crowd and make their appointment with the Lord.

Every day, Jesus comes over the other side of our lives. Often, we do not notice him and at other times we prefer to move along with the crowd without making an effort to stand



Fr. Eric Anokye

out from the crowd and experience him in a personal way as the woman and Jarius.

Standing out from the crowd is a choice and a decision we need to make. We stand out from the crowd when we decide to walk in the light and shun the darkness of sin (1 John 1:5-7). We stand out from the crowd when we show our love by our obedience to God (John 14:15). We stand out from the crowd when, though we are in the crowd, we are not of the crowd (John 17:15-16).

DEFYING THE OBSTACLES OF THE CROWD

The moment you decide to stand out from the crowd, you will contend with the challenges of the crowd. The crowd will discourage you and tell you about impossibilities. With the woman, she had to fight through the crowd in the effort to reach her goal. She may have had to fall several times, but she kept going. While the crowd gave her several reasons to back out, she gave them one reason to keep going; the grace of God which is always sufficient (2 Cor. 12:9).

In the case of Jarius, the crowd told him not to bother Jesus Christ because the child was dead; the crowd told him of impossibility, and he stood on the ground of possibility as he also stood there with the Lord of impossibilities (Matt. 19:26).

UPHOLDING YOUR FAITH

Faith does not make things easier; it makes things possible. The woman's

faith had to be tried by her struggle to reach to the clothing of Jesus Christ. The faith of Jarius had to go through the trial of interruption by the woman with the issue of blood and the message of the death of his child. On your journey through life, you may contend with many trials; uphold your faith and do not give up.

The details about the woman show that she did not touch the body of Jesus but his clothes; some translations would say the fringe or hem of his garment. Other people were standing close to our Lord and may have touched his hands or any other part of his body, but nothing happened. This woman touched just the clothes with faith, and her story changed.

What is your faith quotient when you come before the Lord in worship, especially in the Holy Eucharist? To experience divine rescue, you should come with faith. The word of God says that without faith it is impossible to please him. For whoever would come to God must believe that He exists and that he rewards those who seek him (Heb. 11:6).

May we always remember to stand out of the crowd, defy the crowd, and uphold our faith as these will bring about our divine rescue from the perpetual poverty of divine grace, the sickness of sin and eternal death which is the final separation from God.

Have a beautiful Sunday and a gracious week ahead.

PASTOR

Fr. Eric Anokye
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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

MON | WED | FRI

10AM – St. Theresa's

Cover image:

Jeff Hein, *Raising of the Daughter of Jairus*, 2003

We say what? ANSWERS TO QUESTIONS ABOUT CATHOLIC PRAYERS

Michelle McDaniel and JD Flynn, *The Pillar*



It happens to everybody. You're praying with a friend. Or maybe someone you've never met before. And suddenly... it's weird. You just asked St. Michael "to be our protection against the wickedness and snares of the devil." At the exact same time, your new friend prayed for help against the "malice and snares of the devil."

It gets weird for a minute. This is Catholic awkward.

After it happens, maybe nobody says anything, but you're both left wondering who was right, who was wrong, and why we say our prayers in so many different ways.

Here at *The Pillar*, we wondered why some Catholic prayers have more than one version — and we wondered what some prayer phrases mean in the first place. So with help from some liturgical research, and an assist from Msgr. Charles Pope of the Archdiocese of Washington, we bring you answers to the most pressing Catholic prayer questions you never knew you had.

HAIL HOLY QUEEN

"...to thee do we send up our sighs, mourning and weeping in this valley of tears..." Or wait — Is it vale? "Vale of tears?"

The deal:

Don't cry too much — This one is a toss-up: A vale is a valley.

Msgr. Pope explained: "Vale' is just an older version of the word 'valley.' Most people don't know what a vale is anymore, so a lot of the modern versions just say 'valley.'"

GLORY BE

You probably say: "...as it was in the beginning, is now, and ever shall be, world without end. Amen."

Your priest often says: "...as it was in the beginning, is now, and will be forever. Amen."

Eastern Catholics say: "...now and unto the ages of ages."

The deal:

The "Glory Be," or *Gloria Patri*, is an ancient Christian "doxology," or hymn of praise, which has been prayed from the earliest centuries, or even decades, of Christianity.

The earliest version was probably sung in Greek or Syriac, and affirmed the Trinitarian nature of God. The Latin text, which dates from at least the first few centuries of the Church, includes a phrase that has proven difficult to translate: "*saecula saeculorum*," which is meant to express the transcendent eternity of God.

The text wasn't frequently translated until the publication of the Anglican "*Book of Common Prayer*," in the 16th century. That text translated "*saecula saeculorum*" as "world without end," and the usage became common among both English-speaking Protestants and Catholics.

In the 1970s, the International Consultation on English Texts, while retranslating the breviary, offered an alternative translation: "will be forever," which is used in the hours of the Divine Office, including Morning Prayer and Evening Prayer.

As the breviary is being retranslated now, it is not certain whether "will be forever" will really last much longer, or be replaced by something new — or, for that matter, something old.

COME HOLY SPIRIT

“...send forth your spirit, and they shall be created, and you shall renew the face of the earth.” Who’s they? Who shall be created?

The deal:

The prayer evokes psalm 104:30, which says: “When You send Your Spirit, they are created, and You renew the face of the earth.”

In that Psalm, “they” refers to the “creatures of God.”

But in the English translation of the “Come Holy Spirit” prayer, “they” seems to refer to “the hearts of your faithful,” which are mentioned earlier in the text:

Come Holy Spirit, fill the hearts of your faithful, enkindle in them the fire of your love. Send forth your Spirit and they shall be created, and you shall renew the face of the earth.

Even that translation of the prayer is a bit confusing to follow, in part because of the word “created,” which is a translation from the Latin word “*creabuntur*” — while a more accurate English translation could be something like “they shall be recreated” or “they shall be made new,” other translations render the line “there shall be a new creation.”

OUR FATHER

“...for the kingdom, the power, and the glory are yours now and forever.”

This line is not in Scripture, but it’s attached to the Lord’s Prayer during Mass. Why?

The deal:

The line is in Scripture, kind of. Here’s the story —

An iteration of this doxology can be found as early as the first century, since it appears in the *Didache*, a first century text of catechesis, and liturgical descriptions. And it was appended to the Our Father during liturgies in the Eastern Church from early centuries, for reasons that are not quite clear. Because of this, Greek scribes would sometimes append it to the texts of the Gospel they were copying — sometimes in the margins, and sometimes directly in the text.

When the translators of the 1611 King James Bible worked on their text, they worked from a variety of sources — one of which was a Greek manuscript which included the doxology in the sixth chapter of Matthew. The translators included the appendage of the doxology, where it remains today.

The doxology has not historically featured in Latin Catholic liturgies, but it was added in the revisions of the Roman Missal in 1970, after the Our Father and a short prayer from the priest called an *embolism*.

AMEN

“Ah-men” or “A-men” - How would Jesus have pronounced it?

The deal:

According to Msgr. Pope: “I think with Ah-men and A-men, you’ve just got different customs. Jesus would have spoken Aramaic. ‘Ah-meen’: That’s how Jesus, when he was speaking Aramaic, would have said that.”

BONUS:

“...give us this day our daily bread....”

Did you know that “daily bread” is kind of a mystery?

Msgr. Pope: “Another interesting thing about the Our Father is that there’s a word that nobody knows what it means. ‘Give us this day our daily bread’ —that’s not really what the Greek says. The Greek word is “ἐπιούσιον” (*epiousion*) which doesn’t mean ‘daily’ at all, but the problem is that it’s a totally unique and untranslatable Greek term. It’s not used in any pagan Greek literature, it’s only used twice in Luke and Matthew. It’s used nowhere else. Even the Greek Fathers couldn’t agree on how to translate it. Literally, it means, ‘super-substantial.’

‘Give us this day our super-substantial bread.’

Now for some reason, everyone just kind of settled down with the term, ‘daily,’ but honestly, that’s not what the Greek says.”

mass intentions

Date Intention

6/26 SATURDAY

4PM Fr. Eric Anokye

6PM Kayla Forrest

6/27 SUNDAY

9AM Mr & Mrs Rochetti

11:30AM Glenn Harrison

council members

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Tonya Hylton, Frannie Minton, Ralph Shawver, Cindy Deskins, Barbara Jones, Donna Lambert

FINANCE COUNCIL:

Kathy & Bob Buchanan, Randy Bolling, Doug Vance, Anne Danko, Jim Talbert, Jackie Shawver, Janet McDonagh

please pray for

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Margie Stutso *
Margaret Shawver
Scotty McBride
Gerry Hankins
Clarence Moore
Lexi Cox
Sarah Wall
Paris Whisher
Tammy Bennett
Margaret Wasilewski
Nic Ulate
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Carolina Ferrare
Junior Aiken
Mary Spencer
Shirley Hylton
Anne St. Peter
Rayburn Minton
Jeanne Hash
Pat Imes
Lara Marshall
Virginia Shumate
Carol & Jim Shumate
Doug Vance
Andrew Satmary
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Chris Lester
Donna Petro
Cathy Bolling
Harold & Wanda French
Christian Marshall
Leslie Stanley
Tina Rocchetti

stewardship of treasure

Donations Received as of June 20 (Week 51)		
CHURCH	ATTENDANCE	RECEIVED
St. Joseph's	7	\$105
St. Elizabeth's	21	\$385
St. Mary's	18	\$260
St. Theresa's	35	\$848
Total Offertory	81	\$1,598
Outside Donations		
Year to Date Received		\$122,176
Goal		\$112,788
Ahead/Behind Goal		+\$9,388

HOLY FAMILY NEWS

Fr. Eric's Bible study sessions will resume July 14 with a study of Revelation. Please join us!

Spring of 2022—Opportunity of a Lifetime! An 11-day community pilgrimage to the Holy Land with Fr. Eric and two other local pastors. There will be an information meeting scheduled soon—watch the bulletin. For details, contact Bond Strong at sarahbondstrong@gmail.com.

The updated guidelines for liturgical celebrations are posted on Facebook and a hard copy is available at each church. Fully vaccinated individuals are no longer required to wear masks (masks are still required for anyone over the age of 5 who has not been vaccinated). Song books can again be used and we will have holy water at each church entrance!

birthdays & anniversaries: **JUNE/JULY**

BIRTHDAYS—27: Chael Whited, Brandon Whited | 30: Pablo Carpio
1: Micah Beavers | 2: Fr. Eric Anokye | 3: Lynn Jones

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