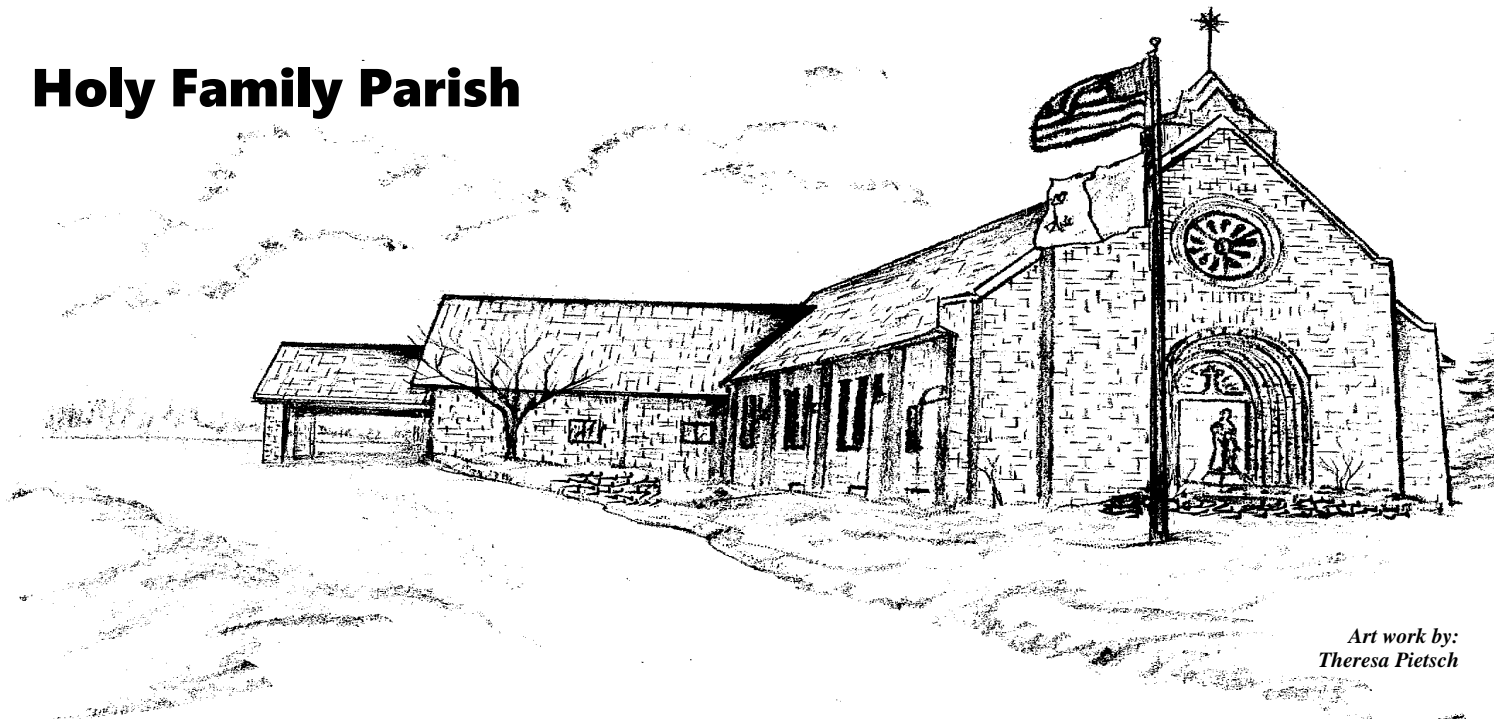


Holy Family Parish



Art work by:
Theresa Pietsch

Fr. Sebastian K. Chacko, skavumkal@yahoo.com

4011 Co. 416-20th Road, Gladstone, MI 49837

23rd Sunday in Ordinary Time – September 6, 2020

Pastor

(906) 786-1209 Ext. 3

Parish Secretary

Pam Leisner (906) 786-1209 Ext. 1 (H) 789-1710

Office hours: Monday thru Thursday 9 am to 3 pm

Bulletin articles should be submitted

by Noon on Wednesdays

E-mail Address: secretary@holyfamilyparish.net

Website: www.holyfamilyparish.net

Faith Formation Coordinator

Chris Olesak 428-9431

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Maintenance

Mike Rabitoy 786-1209

Pastoral Council Members

Pam Marenger – President Diane Danhoff
Wanda Chenier – Secretary Harold Flagstadt
Kevin Dubord Tina Cryderman
Pam Marenger – Liturgy Committee
Bob Berbohm – Evangelization Committee

Finance Council Members

Gerald Miron Piper Desy Bill Smith
Mary Kay Nolde Frank Chenier

Sacrament of Marriage

Notice of six months is required

REQUIREMENT FOR SACRAMENTS

The basic requirement for the sacraments of First Communion, Confirmation and Marriage is that you be a practicing Catholic. One parent must be a practicing Catholic to present a child for Baptism

Sacrament of Baptism

Please notify the pastor during the pregnancy in order to schedule sacramental instruction, if necessary.

Sacrament of Penance

Saturday 3:00 to 3:30 P.M.

7:15 am – 7:45 am and 5:15 pm – 5:45 pm
before daily Mass or by appointment

Sacrament of the Sick

The sacrament is for anyone you know who has any continuing or serious illness, or is having surgery and would like to celebrate this healing sacrament.

Please remember our sick in your prayers.....

Lincoln Noel, Bob Gascon

Attention parishioners. We will start with our prayer list back in the weekly bulletin. If you have a family member or friends who are sick and in need of prayers, please call the parish office at 786-1209. This will be the new corner for the names. The Mass intentions are now listed in the weekly calendar.

CATECHETICAL CORNER

Apostolic Tradition and the Catholic Church

Catholic Church is known as Biblical and Apostolic. It means we rely on the Bible as well as the Apostolic Tradition for our faith. Whereas, the Protestant denominations just ignore Apostolic Tradition and rely on only the written Word of God, the Bible.

Apostolic Tradition is the transmission or '*relaying*' of the message of Jesus Christ, brought about from the very starts of Christianity, when Jesus came and dwelt among us. This message is relayed by means of preaching, witnessing, instructions, worship, and later by inspired writings – the Bible is one such instance of inspired writings. As we know, in a relay race the baton is handed over to next person and he gives to the next. Similarly, the entire source of the teachings of the apostles is handed down to the next generation. The baton (the Catholic Faith) is passed from one successor to the other throughout the ages. I guess the Catholic Church can be thought of as being an ongoing relay race, where the Faith is passed on, and in the same way that each relay team has a coach, training and guiding them, so too does the Catholic Church have a Coach of all coaches in the form of the Holy Spirit who continues to teach the Church in new ways. The apostles transferred all they obtained from Christ as well as what they learnt from the Holy Spirit to their successors, the bishops, and through them to all generations up until the end of the earth.

There are two ways in which Apostolic Tradition takes place:

1. Through the living transmission of the Word of God is called the Tradition. Unfortunately, there are many who try to base their Christian practices on what is written in the Bible only! There are a couple problems with that thinking:-
 - a. In the life of Christianity which is over two thousand years old, the publication of the Bible is fairly recent. Though the Biblical writings took place centuries ago, the Book was published only around the 15th century. And till then even the Church didn't have any easy access to the Word of God. So if the Bible is the only source of their faith, what happened in the fifteen hundred years prior to its first being published? Where did they get their teachings from?
 - b. If I believe that it is only the Bible that teaches Christianity, then what will become of John 16: 12 – 13 which says, "*I still have many things to say to you but they would be too much for you to bear now. However, when the Spirit of truth comes he will lead you to the complete truth, since he will not be speaking of his own accord, but will say only what he has been told; and he will reveal to you the things to come.*"? This is Jesus' word to continue teaching the Church, through the Holy Spirit.
2. The second way in which Apostolic Tradition takes place is through [Sacred Scripture](#) which is the same pronouncement of salvation in written form.

Tradition and Sacred Scripture are bound very closely with each other and in fact complement each other; each of them manifesting in the Church the mystery of Christ. They originate and they flow of the exact same divine well-spring as well as together make up one sacred deposit of faith from which the Church acquires her certainty regarding revelation. The Apostles entrusted the deposit of faith to the entire Church. Thanks to its supernatural sense of faith, the people of God all at once, assisted by the Holy Spirit as well as directed by the Magisterium (Official Teachings) of the Church, never ceases to [welcome](#), to penetrate even more deeply as well as to live even more completely from the gift of divine revelation.

The job of providing an authentic interpretation of this deposit of faith has been delegated to the living teaching Office of the Catholic Church alone, that is, to the successor of Peter, the Bishop of Rome, and to the bishops in communion with him. To this Magisterium, which in the service of the Word of God and which is based on the charism of truth, belongs also the additional job of defining dogma which are formulations of the realities consisted of in divine Revelation. This authority of the Magisterium likewise encompasses those truths always associated with Revelation. Scripture, Tradition, as well as the Magisterium are so very closely united with each other that none of them could stand without the others.

(Will be continued next week)

Twenty-Third week in Ordinary Time

THIS WEEK AT HOLY FAMILY

Mon.	Sept. 7 th	8:00 A.M. -	Mass – For your intentions
Tues.	Sept. 8 th	<i>The Nativity of the Blessed Virgin Mary</i>	
		6:00 P.M. -	Mass – Deceased Poor
		6:30 P.M. -	St. Vincent DePaul society meets
Wed.	Sept. 9 th	<i>Saint Peter Claver, Priest</i>	
		8:00 A.M. -	Mass – Bobby Tourangeau
Thurs.	Sept. 10 th	8:00 A.M. -	Mass – Marion Sodergren
Fri.	Sept. 11 th	8:00 A.M. -	Mass – Kathy LaCosse
		-----	Parish office closed
Sat.	Sept. 12 th	3:00 P.M. -	Confessions heard until 3:30 PM
		4:00 P.M. -	Mass – David LaMarche
Sun.	Sept. 13 th	<i>Twenty-Fourth Sunday in Ordinary Time</i>	
		8:00 A.M. -	Mass – Rudy Marcella
		10:00 AM -	Mass – For the parishioners of Holy Family

STEWARDSHIP CORNER

69 envelopes were returned Sunday, Aug. 9th

Adults.....	\$3,325.00
Loose.....	45.00
General Maintenance.....	-0-
Fuel.....	10.00
Mass Stipends.....	<u>200.00</u>
Total.....	\$3,580.00

Budgeted weekly Income & Expense...	\$3,786.83
Shortage.....	206.83

St. Vincent DePaul Society.....	<u>327.00</u>
Total.....	\$ 327.00

Thank you to all who sent in or dropped off your weekly contribution to Holy Family.

If you have a child in grades 1-12 and did not receive a registration packet in the mail for CCD classes from All Saints Church, Gladstone, please call Chris at 428-9431.

Mass for your intentions!

As I have mentioned in my letter, we are going to change the intention of the Monday Mass for your special intentions. Hence, starting **on Monday Sept. 7th** we will not schedule this Mass for any particular individual for a special intention; rather it will be for all. When you participate at this Mass on Monday you can keep your special intentions. Besides that, you will find the prayer cards sitting on the desk where our Prayer Intention Book was kept. Please take a prayer card and write your intentions on that card and drop it in the Box sitting nearby. On every Monday morning during my Eucharistic adoration I will go through each card and pray for the people/intentions you have mentioned in it. And also those cards will be placed at the Altar during Mass. Hereafter you will not find the Prayer Intention Book on the desk, but only prayer cards. Please write your intention with legible handwriting.

With Love
Fr. Sebastian

SPIRIT LIFTERS

Sept. 6th - Never let a difficulty stop you; it may be only sand on your track to prevent your skidding.

Sept. 7th - Oh, never say that there is nothing you can give, Through all the years you live, You can bestow the fair and healing gift of prayer.

Sept. 8th -whatever you do in word or deed, do everything in the name of the Lord Jesus....Colossians 3:17

Sept. 9th - Speak out for the Lord; remember silence isn't always GOLDEN; on occasions it may be just plain YELLOW!

Sept. 10th - It is good to be saved and KNOW IT; But it's better to be saved and SHOW IT.

Sept. 11th - Those who walk with God always get to their destination.

Sept. 12th - Nothing we wear makes as much difference as the expression on our faces.

We are bringing the **Baraga Days 2020** Event to you regardless of where you are! Due to the COVID -19 pandemic, we **cannot** have our in-person event as planned but we can host an incredible event virtually! For further details and a full schedule of events please visit www.bishopbaraga.org/baraga-days/ or contact the Bishop Baraga Association at 906-227-9117. We are asking those who were planning on traveling for this event, to consider donating to the Bishop Baraga Association instead!

The reason I was given the Nobel Prize was because of the poor. The prize, however, went beyond appearances. In fact, it awakened consciences in favor of the poor all over the world. It became a sort of reminder that the poor are our brothers and sisters, and that we have the duty to treat them with love. ~Mother Teresa

THIS WEEK'S READINGS

Monday

1 Cor 5:1-8
Lk 6:6-11

Wednesday

1 Cor 7:25-31
Lk 6:20-26

Friday

1 Cor 9:16-19,22b-27
Lk 6:39-42

Tuesday

Mi 5:1-4a or
Rom 8:28-30
Mt 1:1-16,18-23

Thursday

1 Cor 8:1b-7,11-13
Lk 6:27-38

Saturday

1 Cor 10:14-22
Lk 6:43-49

Sunday

Sir 27:30—28:7 Rom 14:7-9 Mt 18:21-35

Life of Saints

Sept. 9th - ST. PETER CLAVER, priest – This was a life of heroic dedication. Born in Spain (1580), Peter Claver vowed to become a missionary in America. Ordained as a Jesuit (1616) in Colombia, he vowed to serve Negro slaves. Peter would meet the African slave ships in Cartagena and enter the infested hold to care for the dead, dying and sick. He instructed and baptized the slaves, helped them on the plantations, and brought 300,000 to Christ and the Church. Peter Claver, who called himself “the slave of the negroes forever,” died September 8, 1654, and was canonized a saint in 1888.

UPCSA IS COMING

Please watch for our Bishop's UPCSA kick-off direct mail to arrive in your mailbox just after Labor Day. Review the materials and prayerfully consider your response.

Then in a week or so watch your mailbox for a letter from Fr. Sebastian with the pledge card from our parish and the end of the year financial statement. Please prayerfully consider helping our parish in meeting our goal this year of \$40,139.00

Spiritual Communion

My Jesus, I believe that You are present in the Most Holy Sacrament. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally, come at least spiritually into my heart. I embrace You as if You were already there and unite myself wholly to You. Never permit me to be separated from You. Amen.

23rd SUNDAY IN ORDINARY TIME; Cycle – A; Sept. 6th 2020
Ezekiel 33:7-9; Romans 13:8-10; Matthew 18:15-20

Dear Sisters & Brothers,

A young woman, Lydia, strayed from her parish and Catholic faith as a teenager. After nine years of experimenting with Atheism, Spiritism, and New Age, finally by the grace of God, she found her way back to the Church. Relating her story, Lydia said that what hurt her the most in all her nine years of spiritual exile is that nobody in the parish community missed her. Nobody ever phoned or visited to find out what was wrong. **"I got the impression that the church does not want me," she said.** Of course the Church needs her. But at the same time the Church needs the help of her members to bring back the fallen away ones. We have to ask ourselves, *'what are we doing as Christians to help the many men and women in such situation to find their way back into full communion with the Church? Do we have responsibility to help the fallen away to make a comeback?'*

Today's readings invite us to review our *I-don't-care* attitude towards the fallen and lax members of the Church. It is a sensitive thing to tell somebody, *'you are wrong or you need to correct.'* Some people keep a very indifferent attitude towards the failing people. They think that it is none of their business to interfere in somebody's personal life; it is his/her problem. The worse tendency we see in some is that they go on exposing the shortcomings of people in their friends' circle, but never tell the person concerned. There is the third category of people who are very prompt in finding fault with others and they approach the person with their destructive criticisms which never help the person concerned either; rather destroy his/her life. **They condemn the wrong doer rather than the wrong doing.** None of the above attitudes will help the person to repair his/her life.

In the Book Genesis, to the question of God to Cain, **'Where is your brother Abel?'** Cain answered **'I do not know. Am I my brother's keeper?'** (Gen.4:9). Through today's first reading and the gospel passage God makes it very clear that we are indeed the keepers of our brothers and sisters. In the first reading God warns Prophet Ezekiel against his possible leniency or hesitation to correct the wicked people in the community of Israel. The failure from the part of the Prophet would bring condemnation of God against him. But despite his warning and correction, if the wicked continued with wicked life, he would be held responsible for his death, not the Prophet.

In today's gospel Jesus makes it very clear that as Christians we have duty over **our brothers or sisters**. Christian community is a big family and as we belong to that, we are brothers and sisters. There are all sorts of people in the community especially there are weaker ones who are vulnerable to evils and temptations. They are unable to

survive without the support of the stronger ones; they cannot come out of their failures by themselves unless somebody gives them a hand. ***In their failures and shortcomings what they need is not the destructive criticisms or condemnation rather our encouragement and support for change and growth.*** They need our corrections but with benevolence. They may be our own family members or outsiders of our families, but our correction or admonition should have only one intention which *should be the good of the weaker ones.*

As we have heard in the gospel, Jesus is very cautious not to offend anyone or hurt somebody's feelings. So he gives us different steps to approach somebody who does something wrong. As a first step he suggests the one to one personal talk instead of exposing the issue in public. Very often this method helps a lot. If that fails, then I should call one or more to support my effort. In the third step it is advised to seek the help of the Church. *We should give up our effort only as a last resort. But we should never give up our prayer for the person, as prayer can do more than what we can achieve through our words and deeds.* If we go through the life of Jesus we see him using different methods to bring back fallen people. He admonished, corrected and advised his disciples and people. ***But one thing is very clear that he never condemned a person who failed; rather only his acts.*** Last Sunday, in the gospel we heard Jesus admonishing and correcting Peter saying, "Get behind me, Satan! You are an obstacle to me." Here Jesus was condemning the wrong attitude of Peter against Jesus' suffering and death. But at the courtyard of the high priest when Peter denied Jesus three times, according to Luke, Jesus turned and looked at him sadly. Peter got the message and he went out and wept. And that was some sort of correction. With the prostitute woman Jesus took a different approach. Instead of condemning her, which she really expected, he said to her, "**Nor do I condemn you, go, sin no more.**" She too got the message and changed her life style. He applied a different tactics to convert Zacchaeus, the tax collector. The expression of Jesus the desire to stay in the house of Zacchaeus, a public sinner, was a great honor for him and the kind gesture of Jesus changed his entire life. Here we don't find Jesus questioning him about his unjust tax collection or corruption. The loving approach of Jesus made the sinner a new man. Similarly, we have to use different methods to bring somebody back. Sometimes, a short visit, a phone call, sending a greeting card, when it is done at the right moment can make big difference in somebody's life positively. But we should remember, one unkind word coming out of our mouth can drive somebody away from God and Church forever.