

Holy Family Parish



Art work by:
Theresa Pietsch

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

Fifth Sunday of Easter – May 2, 2021

Pastor

(906) 786-1209 Ext. 3

Deacon

Deacon: Robert Berbohm 786-9082

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

Email: colesak@allsaintsgladstone.org

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 3:45 P.M.

7:30 am – 7:50 am

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.....

Bob Gascon, Brevyn Willford, Lincoln Noel

Duane Marenger, Kambria, Barb

Diane, Angie Cafmeyer, Dale

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

The Eucharist (Cont.)

Consubstantiation: Against the doctrine of Transubstantiation of the Catholic Church, (means at Consecration the substance of the bread and wine are converted to the Body and Blood of Jesus) Martin Luther maintained the theory that the Eucharistic presence of Jesus does not take place by the change of substance of the bread and wine. According to Luther when the Consecration words are pronounced Jesus comes down and simply **sits in the bread and wine or just co-exists with the bread and wine**. Here the substance of the bread and wine remains the same but Jesus uses them as means to stay. He called this theory as '*Consubstantiation*' or *co-existence*. And also he held the opinion that Jesus remains in the bread and wine only during the worship service and after the service once the people go out Jesus also leaves the bread and wine and goes back 'home.'

As Catholics we should not say that Jesus is present in the bread or with the bread; rather we should believe that the bread and wine are converted into the Body and Blood of Christ. And also, once the bread and wine are consecrated they remain always as the Body and Blood of Christ, until the species remain the same. In other words, as Church teaches, once the consecrated bread and wine are totally destroyed, no more they remain as the Body and Blood of Christ.

How do we know about the real presence of Jesus in the Eucharist? The dogma of the Real Presence is proved from the words of Jesus in the gospels, from Sacred Tradition and from the infallible teaching of the Church. The Scripture evidence we find in the institutional words of Jesus in the Synoptic gospels and also in the Eucharistic discourse in the gospel of John chapter 6 (later we will study this chapter in details). **As I mentioned in the previous article, when Christ said to his disciples, 'This is my Body' and 'This is my Blood' he does not use any sort of metaphor or figurative language.** In many of his parables Jesus uses figurative language, like; the Kingdom of God is like a mustard seed... The Kingdom of God is like a drag net etc. But here he is very clear and literal when he says, "This is my Body, This is my Blood. He does not say, 'This is like by Body or my Blood.'

How important is the Eucharist for our Eternal life?

When we go through the account of the Institution of Eucharist in the Synoptic Gospels, (Gospels of Matthew, Mark and Luke) we don't have anything in details about the Body and Blood of Christ. We have no idea about the importance of the Eucharist in our life. The apostles started celebrating the Eucharist immediately after the Pentecost by the commandment of Jesus, "**Do it in memory of me.**" On the Passover night Jesus gathered in the upper room with his apostles to celebrate the Jewish Passover. As we read in the Synoptic Gospels, Jesus instituted the Eucharist during that meal. It seems that the apostles were not shocked by the words of Jesus. By nature, at least Peter would have asked some questions or expressed his concerns. But here, Peter too was quiet. So it is very clear that the apostles had some pre-knowledge about the Eucharist.

John 6: 34-58 (Please read this passage)

This passage of John is the most important one for us. This is known as the Eucharistic Discourse of Jesus. It is in this discourse Jesus speaks very clearly about his Body and Blood and explains the importance of eating and drinking his Body and Blood. This discourse took place at least one year before the Last Supper. So we have to conclude that Jesus had prepared the hearts of the apostles before he instituted the Eucharist. This long Eucharistic discourse is unique to John the Evangelist and Jesus gave this discourse the following day of the multiplication of bread and feeding the crowd. Early in the morning as Jesus and his disciples were on the other side of the Lake in Capharnaum the crowd came in search of them. Jesus knew that the crowd was looking for him to eat the breakfast. So this gave the opportunity for Jesus to draw their attention to the non-perishable Bread that came down from heaven which is Jesus himself. By multiplication of bread and walking on the water that same night, Jesus proved that he was superior to the Nature. In this whole discourse we should notice one thing that Jesus never uses any sort of **figurative language** as he always did when he was speaking about a supernatural truth.

(We will continue next week).

Fifth Week of Easter

THIS WEEK AT HOLY FAMILY

Mon.	May 3 rd	<i>Saint Philip and James, Apostles</i> 8:00 A.M. - Mass – For all of our special Intentions
Tues.	May 4 th	8:00 A.M. - Mass – Francis & Geneva Smith
Wed.	May 5 th	8:00 A.M. - Mass – Shelly Kern
Thurs.	May 6 th	8:00 A.M. - Mass – Lisabeth Kudwa
Fri.	May 7 th	8:00 A.M. - Mass – Jean Lancour ----- Parish office closed
Sat.	May 8 th	3:00 P.M. - Confessions heard until 3:45 PM 4:00 P.M. - Mass – Darlene Smith
Sun.	May 9 th	<i>Sixth Sunday of Easter – Mother’s Day</i> 8:00 A.M. - Mass – For the people of our Parish 10:00 AM - Mass - Frank & Chum Hardy

STEWARDSHIP CORNER

74 envelopes were returned for Sunday, April 25th

Adults.....	\$2,870.00
Loose.....	104.10
General Maintenance.....	15.00
Fuel.....	5.00
Flowers.....	75.00
Votive Lights.....	200.00
Total.....	\$3,269.10

Budgeted weekly Income & Expense... \$3,786.83
Shortage..... \$ 517.73

Priest Retirement Collection.....	680.00
St. Vincent DePaul Society.....	451.00

RAFFLE TICKET NEWS..... We are looking for sponsors for the printing of our Raffle Tickets for this year's harvest dinner which will be held on Sunday, **October 17, 2021**. Call the parish office for more details.



Help us CELEBRATE!

Christian Flagstadt is being ordained a Deacon in Marquette at St. Peter's Cathedral on Friday, May 14, 2021.

Please come and help us celebrate on Saturday, May 15, 2021 at the Flat Rock Pavilion starting at 5:30 PM. Food and refreshments will be served. If you plan to attend, please sign up in the gathering space.



Mark Your Calendars: Our annual Harvest Dinner and Bazaar should be back on Sunday, October 17, 2021. Again this year we will be having the bucket raffle. It is the generosity of our parishioners that made this so successful in the past. If you would like to donate a basket, please contact the parish office or e-mail the parish at secretary@holyfamilyparish.net.

SPIRIT LIFTERS

- May 2nd** - Many people treat their religion as a spare tire - they never use it except in an emergency.
- May 3rd** - Cast out all negative thoughts about yourself today and focus on the gifts you do have.
- May 4th** - A gem cannot be polished without friction, nor the man perfected without trials.
- May 5th** - He that planteth a tree is the servant of God, He provideth a kindness for many generations, And faces that he hath not seen shall bless him.
- May 6th** - Our Lord has written the promise of the resurrection, not only in the Bible, but in every leaf of springtime.
- May 7th** - Keeping house is like threading beads on a string with no knot at the end.
- May 8th** - A mother is the only person on earth who can divide her love among ten children and each child still have all her love.

When God created us, He created us out of love. There is no other explanation because God is love. And He created us to love and be loved. If we could remember that all the time, there would be no wars, no violence, no hatred in the world. So beautiful. So simple. ~ Mother Teresa

SAINT FOR THE WEEK

May 3rd - STS. PHILIP and JAMES, apostles – In Rome the Church of the Twelve Apostles has relics of these two apostles under its main altar. For this reason they are honored together on this, the day of the Church's dedication in 565. Philip came from Bethsaida on the shoreline of the Lake of Galilee. James the Less, son of Alphaeus, may have been the relative of Jesus who later was important in the Jerusalem Church. He may also have been the author of the blunt New Testament Letter of James.

THIS WEEK'S READINGS

Monday 1 Cor 15:1-8 Jn 14:6-14	Tuesday Acts 14:19-28 Jn 14:27-31a
Wednesday Acts 15:1-6 Jn 15:1-8	Thursday Acts 15:7-21 Jn 15:9-11
Friday Acts 15:22-31 Jn 15:12-17	Saturday Acts 16:1-10 Jn 15:18-21
Sunday Acts 10:25-26,34-35,44-48 1 Jn 4:7-10 Jn 15:9-17	

From the Bishops Office

Dear Brothers and Sisters in Christ,

Praised be Jesus Christ our risen Lord! In this Eastertide, it is my hope and prayer that you are filled with the joy of the resurrection of Christ which renews the world.

As I mentioned in my column in *The UP Catholic* on March 12, the priests of the diocese and I have been meeting by video conference to discuss when and how to begin lifting the safety protocol that we have in place due to the COVID-19 pandemic. Considering those discussions, consultation with Catholic health care personnel in the UP, and prayerful discernment, the **dispensation from the obligation to attend Mass on Sundays and Holy Days will be rescinded effective the weekend of Pentecost, May 22-23, 2021.** If you are unable to attend Mass, you may speak with your pastor who can give you an individual dispensation. Though the pandemic is not over, the level of risk due to COVID-19 is not as high as a year ago. The level of spiritual risk due to prolonged absence from Mass is greater.

In addition, the safety protocols are still in effect through June 15, 2021.

May the Lord bless you in abundance as you participate in the celebration of the Mass.

With prayers that your hearts be filled with the *Joy of the Gospel*, I am

Sincerely yours in Christ,
Most Reverend John F. Doerfler, STD, JCL
Bishop of Marquette

5th SUNDAY OF EASTER; Cycle – B; May 2nd 2021
Acts 9:26-31; 1 John 3:18-24; John 15:1-8

Dear Sisters & Brothers,

In the synoptic gospels, the very essence of Jesus' teachings is found in the great number of parables he told. Whereas, in John Jesus conveys his message through long discourses and arguments. We don't find in John any parables which we come across in the other three gospels. But at the same time the two allegories John uses are very unique to him. For instance, last Sunday, we heard in John the beautiful imagery of the '*Good Shepherd*' and we have just listened to the second and last allegory of John which is the '**Vine and Branches.**'

The preaching of Jesus was well appreciated by his audience not for its rhetoric or eloquence rather for its simplicity. For Jesus always used the common examples from the day today life of the ordinary people. Last Sunday through the simple imagery of sheep and shepherd, he showed his disciples as how deep is his relationship with them. **This Sunday through the imagery of vine and branches Jesus explains to his disciples how crucial it is for them to remain with him, if they want to achieve anything in their life.** The vine was deeply rooted not only in the material life of Israel but also in their spiritual life. Of course, vineyard was common in Palestine and wine was the only drink used in the celebrations. But in the spiritual realm, the people of Israel were known as *the vine branch God brought from Egypt and planted in the Promised Land.* The Psalms and the Prophets give us ample references to this great fact. But the imagery of the vine in the Old Testament is not something positive. For, Israel the vine of God, didn't produce any real grapes; rather wild ones. In other words Israel never came up to the expectation of God at all. *So the vine depicted in the Old Testament is the symbol of degeneration.*

Jesus too was aware of this negative picture of vine remaining in the hearts of people. That is why in today's gospel Jesus begins the imagery with the saying, **"I am the true vine."** **It means, Jesus is the genuine vine.** From this short phrase it is very clear that Israel was not the true vine but Jesus is the true vine. Compared to other parables in the synoptic gospels, this small imagery is contained only in 8 verses. But one thing we should notice that in these 8 verses Jesus uses the phrases, ***"remain in me and as I remain in you"* 8 times.**

We know how important it is for a branch to remain with the stem of the tree for its survival. But the vine branches which are supposed to bear the fruit should, not only remain with the vine but also to be pruned annually to bear much fruit. In

the same way, as Jesus says, in order to become his true disciples we should be pruned by Jesus; in other words we should be ready to part with the unwanted pleasures and habits of life. It shows that to become a disciple of Jesus one should be ready to bear suffering and pain. Jesus never promises us an easy life in this world. He says to his followers, **“Whoever wishes to come after me must deny himself, take up his cross and follow me”** (Mt. 16:24). The emphatic and repeated use of the phrase *‘remain in me’* and the radical statement of Jesus, **“Whoever remains in me and I in him will bear much fruit, because without me you can do nothing”** show how important it is for us to remain with Jesus to achieve anything in the world. We need to give careful attention to these words of Jesus, *‘without me you can do nothing.’*

In the modern world with the over domination of science and technology and secularism most of the Christians don’t believe that Jesus has anything to do with their lives. We have been watching for over a year as how helpless the medical science is before a tiny invisible virus. All nations rich and poor equally bowed before it. In many nations the second wave of the virus is going on in the worst way. It is said that today Australia is the only continent where the COVID cases are much less. It is said, last year when the virus started spreading badly the Prime Minister came down on his knees and raised his hands towards heaven and said, **“Lord I entrust my country to your care and protection.”** Remember, when the medical science and technology work in the hands of Jesus, things will change. They are God given gifts and we have to make use of the doctors, medicine and technology. But at the same time we need first the trust in the power of Jesus. In the Book Psalms the Psalmist says, **“Unless the Lord build the house, they labor in vain who build. Unless the Lord guard the city, in vain does the guard keep watch.”** (Ps 127:1). Let us labor but only with Jesus. Let us always remember the words of Jesus, *‘without me you can do nothing.* Jesus continues in today’s passage, **“Anyone who does not remain in me will be thrown out like a branch and wither.”** The similar saying we find in Matthew 12:30, **“Whoever is not with me is against me, and whoever does not gather with me scatters.”** If we don’t want to wither like a dead branch and be scattered, we need to remain in Jesus and Jesus in us. In the Book of Sirach the author says: *“Rely not on your wealth; say not: “I have the power.” Rely not on your strength in following the desires of your heart. Say not who can prevail against me? For the Lord will exact the punishment.”* (Sir 5:1-2).