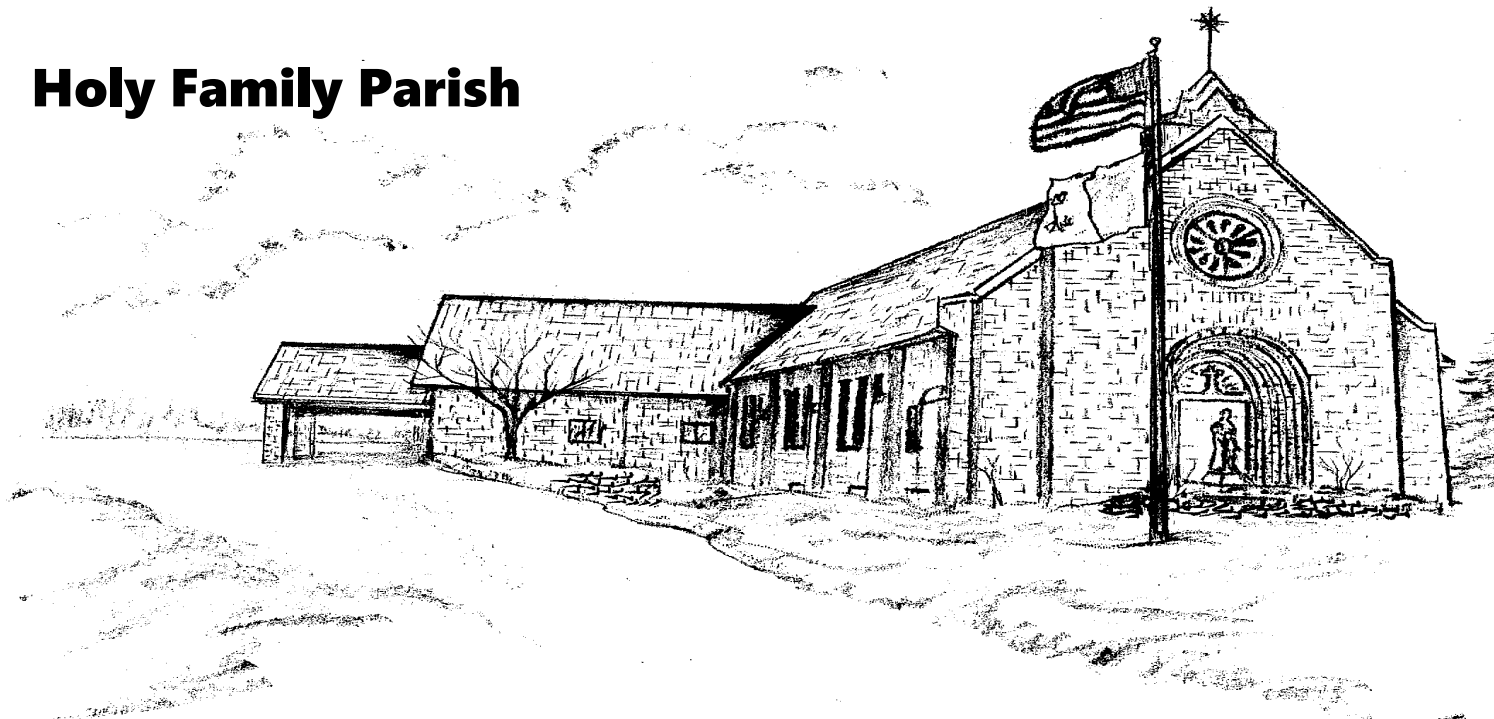


Holy Family Parish



Art work by:
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4011 Co. 416-20th Road, Gladstone, MI 49837

Twenty-First Sunday in Ordinary Time – August 22, 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

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.....

Diane, Brevyn Willford, Barb

Betty Lou, Kambria, Shelly Polaczyk, Jan Carter, Pete

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

Sacrament of Matrimony (Cont.)

Catholic Church and Abortion

Q: What about women who have had abortions? How does the church view them?

A: According to the Alan Guttmacher Institute, if current trends continue, by age 45 one in three women will have had at least one abortion. While the church teaches that abortion is gravely immoral, she also teaches that God's mercy and grace are never far from those who have sinned and seek God's forgiveness. Along with women who have had abortions, it is common that the woman's partner, family, friends, the abortion provider, and even society at large, are complicit in reaffirming (or even guilty of pressuring her) to make the "choice" of abortion. In the Encyclical [*Evangelium Vitae*](#) Pope John Paul II wrote a special message to women who are post-abortive. He wrote,

"I would now like to say a special word to women who have had an abortion. The Church is aware of the many factors which may have influenced your decision, and she does not doubt that in many cases it was a painful and even shattering decision. The wound in your heart may not yet have healed. Certainly what happened was and remains terribly wrong. But do not give in to discouragement and do not lose hope. Try rather to understand what happened and face it honestly. If you have not already done so, give yourselves over with humility and trust to repentance. The Father of mercies is ready to give you his forgiveness and his peace in the Sacrament of Reconciliation. To the same Father and his mercy you can with sure hope entrust your child. With the friendly and expert help and advice of other people, and as a result of your own painful experience, you can be among the most eloquent defenders of everyone's right to life. Through your commitment to life, whether by accepting the birth of other children or by welcoming and caring for those most in need of someone to be close to them, you will become promoters of a new way of looking at human life." —99

Q: Has the Church always opposed legal abortion?

A: Some critics of the Church's teaching on abortion have attempted to twist history and make it seem as if the Church has only recently opposed abortion. But a thorough look at the writings of the Church fathers and members of the Magisterium shows that this is simply not the case. Even the very beginning stage of the Church the Church Fathers were aware of this grave evil. From earliest times, Christians sharply distinguished themselves from surrounding pagan cultures by rejecting abortion and infanticide. The earliest widely used documents of Christian teaching and practice after the New Testament in the 1st and 2nd centuries, the *Didache* (Teaching of the Twelve Apostles) and *Letter of Barnabas*, condemned both practices, as did early regional and particular Church councils. Again, listen to the words of Tertullian: "*We may not destroy even the fetus in the womb, while as yet the human being derives blood from the other parts of the body for its sustenance. To hinder a birth is merely a speedier man-killing; nor does it matter whether you take away a life that is born, or destroy one that is coming to birth. That is a man which is going to be one; you have the fruit already in its seed*"

—Tertullian. *Apology* 9:8 – 197 A.D.

A Few Facts of the Standpoint of American Catholics on Abortion

- 1. More than half of U.S. Catholics (56%) said abortion should be legal in all or most cases,**
- 2. Catholics who regularly attend Mass show higher levels of opposition to abortion.**
- 3. Like Americans overall, Catholics are divided by party on the question of whether abortion should be legal.**
- 4. Catholics are about as likely as other Americans to see abortion as a key election issue.**
- 5. Like U.S. adults overall, most Catholics said in the [2019 survey](#) that they oppose overturning *Roe v. Wade*.**

Even though most Catholics said abortion should generally be legal, a majority also said abortion is morally wrong.

(Will continue next week)

Twenty-First Week in Ordinary Time

THIS WEEK AT HOLY FAMILY

Mon.	August 23 rd	<i>Saint Rose of Lima, Virgin</i> 8:00 A.M. - NO Mass
Tues.	August 24 th	<i>Saint Bartholomew, Apostle</i> 8:00 A.M. - Mass –For the Intentions of Frank Kudwa & Children 6:00 P.M. - St. Vincent DePaul Society meeting
Wed.	August 25 th	<i>Saint Louis; Saint Joseph Calasanz, Priest</i> 8:00 A.M. - Mass –Marjorie VanDamme
Thurs.	August 26 th	8:00 A.M. - Mass – Doug Moss & Judy Belcher
Fri.	August 27 th	<i>Saint Monica</i> 8:00 A.M. - Mass – Peggy Verbrigghe ----- Parish office closed
Sat.	August 28 th	<i>Saint Augustine, Bishop and Doctor of the Church</i> 3:00 P.M. - Confessions heard until 3:45 PM 4:00 P.M. - Mass – Darlene Smith
Sun.	August 29 th	<i>Twenty-Second Sunday in Ordinary Time</i> 8:00 A.M. - Mass – Amy Chenier Kositzke 10:00 AM - Mass - For the people of our parish

STEWARDSHIP CORNER

98 envelopes were returned for Sunday, Aug. 15th

Adults.....	\$ 3,508.00
Loose.....	78.00
General Maintenance.....	20.00
Fuel.....	25.00
Donation for Harvest Dinner.....	100.00
Total.....	\$3,731.00

Budgeted weekly Income & Expense... \$3,658.66
Overage..... \$ 72.34

Diocesan Collection.....	307.00
St. Vincent DePaul Envelopes.....	30.00

St. Vincent DePaul Corner

In today’s Gospel, Jesus asks “Do you also want to leave?” We must ask ourselves if we really want to hear the good news of his love for us and for others. Is the word of God able to break into our consciousness, change us and call us to hear the cries of the poor?

For more information you can contact Rosemary Beauchamp at 786-9442.

Escanaba St. Vincent de Paul Job Opportunities

Truck Driver wanted 29 hours/week
Warehouse Worker wanted 29 hours/week
Stop by 815 1st Avenue North, Escanaba
or call Cindy at 789-1281

CCD REGISTRATION

Parish Faith & Family Classes.....If you have a child/ren that have not been in our CCD program before, please call the parish office to register them. We are also looking for catechists for all grades!

Don't forget to buy or sell the raffle tickets for our Annual Harvest dinner on October 17th. Please turn in all monies and ticket stubs to the parish office.

SPIRIT LIFTERS

Aug. 22nd - It's the little things that bother us, And keep us on the rack; We can sit upon a MOUNTAIN, But not on a TACK.

Aug. 23rd - Kindness is becoming at any age.

Aug. 24th - Are your troubles causing you to lose your religion or USE your religion?

Aug. 25th - Those who won't mind their own business, soon have no business to mind.

Aug. 26th - Feed your faith, and your doubts will starve to death.

Aug. 27th - The ornaments of a house are the friends who visit it.

Aug. 28th - If life were a bed of roses, some people wouldn't be happy until they developed an allergy.

Mary did not feel ashamed. She proclaimed Jesus her son. At Calvary we see her standing upright-the mother of God, standing next to the cross. What a deep faith she must have had because of her love for her son! To see Him dishonored, unloved, and object of hatred. Yet, she stayed upright.~*Mother Teresa*

MILESTONE WEDDING ANNIVERSARY CELEBRATION

Couples celebrating their 25th, 30th, 40th, 45th, 50th or above anniversaries, as well as newlyweds are invited along with their families to the annual Milestone Wedding Anniversary Celebration. Due to last year's cancellation, those celebrating last year and this are included. Golden anniversary couples are additionally invited to submit information and photos for publication in The U.P. Catholic newspaper. The celebration will be at St. Peter Cathedral in Marquette on Sunday, Aug. 29, 2021, beginning with Mass at 3:30 p.m. ET. [Please visit www.dioceseofmarquette.org/mwa for the registration form.](#)

THIS WEEK'S READINGS

Monday

1 Thes 1:1-5,8b-10
Mt 23:13-22

Wednesday

1 Thes 2:9-13
Mt 23:27-32

Friday

1 Thes 4:1-8
Mt 25:1-13

Tuesday

Rv 21:9b-14
Jn 1:45-51

Thursday

1 Thes 3:7-13
Mt 24:42-51

Saturday

1 Thes 4:9-11
Mt 25:14-30

Sunday

Dt 4:1-2,6-8
Jas 1:17-18,21b-22,27
Mt 7:1-8,14-15,21-23

Knights of Columbus Council #640

Brother Knights, you and your family are invited to our summer family picnic. It will be held at the Flat Rock Pavilion on August 22, 2021, from 11:00 a.m. to 3:00 p.m. Lunch and beverages will be supplied by the Council. Plan to attend, rain or shine.

First Friday Adoration is back. We will have Adoration on Friday, September 3rd from 6:30 to 7:30 PM. Please take some time out of our busy schedules to spend with our Lord.

BARAGA DAYS, SEPTEMBER 25-26, 2021

The Bishop Baraga Association and the Diocese of Marquette will be hosting the annual Baraga Days event September 25th and 26th, 2021 at St. Peter Cathedral.

Please contact the Bishop Baraga Association at (906) 227-9117 for additional information and to register. Visit www.dioceseofmarquette.org/baragadays2021schedule for schedule.

Please Consider...Spiritually adopting an unborn baby who is in danger of abortion. There are brochures in the rack at the back of church explaining how to go about it. Please take one home with you.

21st SUNDAY IN ORDINARY TIME; Cycle – B; Aug. 22nd 2021
Joshua 24:1-2, 15-17, 18; Ephesians 5:2a, 25-32; John 6:60-69

Dear Sisters & Brothers,

We have just listened to the last part of the Eucharistic discourse of Jesus which we started five weeks ago. All throughout the discourse the controversies enveloped it and finally the crowd left Jesus except the 12 Apostles.

Till the Protestant Reformation started in 1517, nobody ever doubted the real presence of Jesus in the Eucharist. But soon the controversies began and different theories came into existence over the real presence of Jesus in the Eucharist. In this homily we will go through the fundamental doctrinal difference between the Catholic Church and that of the Protestants on Eucharist.

Martin Luther, who led the Protestant Reformation, believed in the Eucharist. But he argued against the **Transubstantiation doctrine of Catholic Church and developed the theory of Consubstantiation**. According to Luther, at the time when the priest pronounces the Consecration words, *Christ comes down and simply remains in the bread and wine or simply co-exists with the species*. So Christ uses the bread and wine as seats or objects to stay in. As Luther argues there is no **change in the substance and accidents of the bread and wine**. It seems to be easy to comprehend. And also the Lutherans deny the continuous presence of Christ in the Eucharist; rather, once the Eucharistic service is over Christ leaves the bread and wine as the people leave the Church and the species remain as they are. So the Eucharist is not preserved at all.

Against this erroneous teaching of Luther the *Council of Trent* which was held between 1545 – 63 came out in defense and repeated the doctrine of **'Transubstantiation' defined by the Fourth Council of Lateran in 1215**. According to the doctrine of *Transubstantiation* what Jesus took in to his holy hands at the Last Supper were the simple wheat bread and grape wine. **But after giving thanks and blessing they became his Body and Blood. For he said, "This is my Body, this is my Blood." Bread and wine were consequently changed into the Body and Blood of Christ.** Here Jesus is not hiding or sitting in the bread and wine; **rather the very substance of the bread and wine is changed. Remember, it is the substance that makes a particular material what it is.** So once the substance of the wheat and wine is changed, they are no more wheat or wine. But the change took place only in regard to the *substance of the bread and wine; the appearance (also called the species and accidents) of the bread and wine, we mean, what we perceive by sense, i.e. color, smell, shape and taste remain the same.* That is why when we taste the consecrated Bread, it tastes the same like the unconsecrated bread and wine. This conversion happens miraculously by the power of the Holy Spirit. **So the Catholics should not say that Jesus is present in the bread or host and wine; rather the bread and wine are converted to the body and blood of Christ.**

In the entire discourse, Jesus so often uses the terms, my body and blood, my flesh and blood. But this does not mean that only a piece of his flesh and some of his blood we

receive in Communion, rather he means the entire person. Please listen to the words of Jesus, “Just as the living Father sent me and I have life because of the Father, so also the one who feeds on ME will have life because of me.” Here Jesus uses the term ‘*me*.’ Flesh and blood is a phrase which means the whole person. The **Council of Trent** warns the people: “***If any one denies, that, in the venerable Sacrament of the Eucharist, the whole Christ is contained under each species and under every part of each species, when separated; let him be anathema.***”-means, excommunication.

Many Christian denominations teach that we should not take the words of Jesus in the Eucharistic Discourse literally. Some say that Jesus speaks in *metaphorical* or figurative language as he uses in the parables. Others hold the view that the presence of Jesus in the form of bread and wine is merely symbolic. For instance, in the parables Jesus always use figurative language. He says, “The Kingdom of God **is like a** mustard seed; the Kingdom of God **is like a treasure** buried in a field. Here Jesus does not say that the Kingdom of God is mustard seed or the treasure buried in the field. But in the Eucharistic discourse Jesus does not use any sort of metaphors; rather he is very plain and straight forward. He does not say that ‘**I am like** the bread and wine;’ rather he says repeatedly, “**I am the living bread; I am the bread of life.**’ And at the Last Supper he says to his disciples, “**This is my Body; this is my Blood.**”

If Jesus had meant a symbolic presence, definitely, when the crowd was leaving him with the comment, “**This saying is hard; who can accept it?**” he could have said to the crowd, “*I didn’t mean that you should eat my flesh and drink my blood.*’ But he remained firm in what he said and didn’t stop anyone from leaving him.

Catholic Church doesn’t allow intercommunion, between the denominations. In other words, the Catholics are not allowed to receive communion from any other denominations if you happen to attend one of their services with a friend and they are not allowed to participate in the in our Communion, though they are welcome to attend the Mass. And also a Protestant service should not be a substitute for your Sunday obligation. Above all, the worthy reception of the Holy Eucharist only will bring the life of Jesus in us. The unworthy reception of Communion is a grave sin. So before you receive the Eucharist we need to examine and see whether we are free from the mortal sin. If not you need to abstain from Communion and go to a good confession at the earliest available time. **St. Paul warns us against the unworthy reception of the Eucharist, “For anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.”** So when one receives the Eucharist unworthily he/she goes out of the Church committing another grave sin.