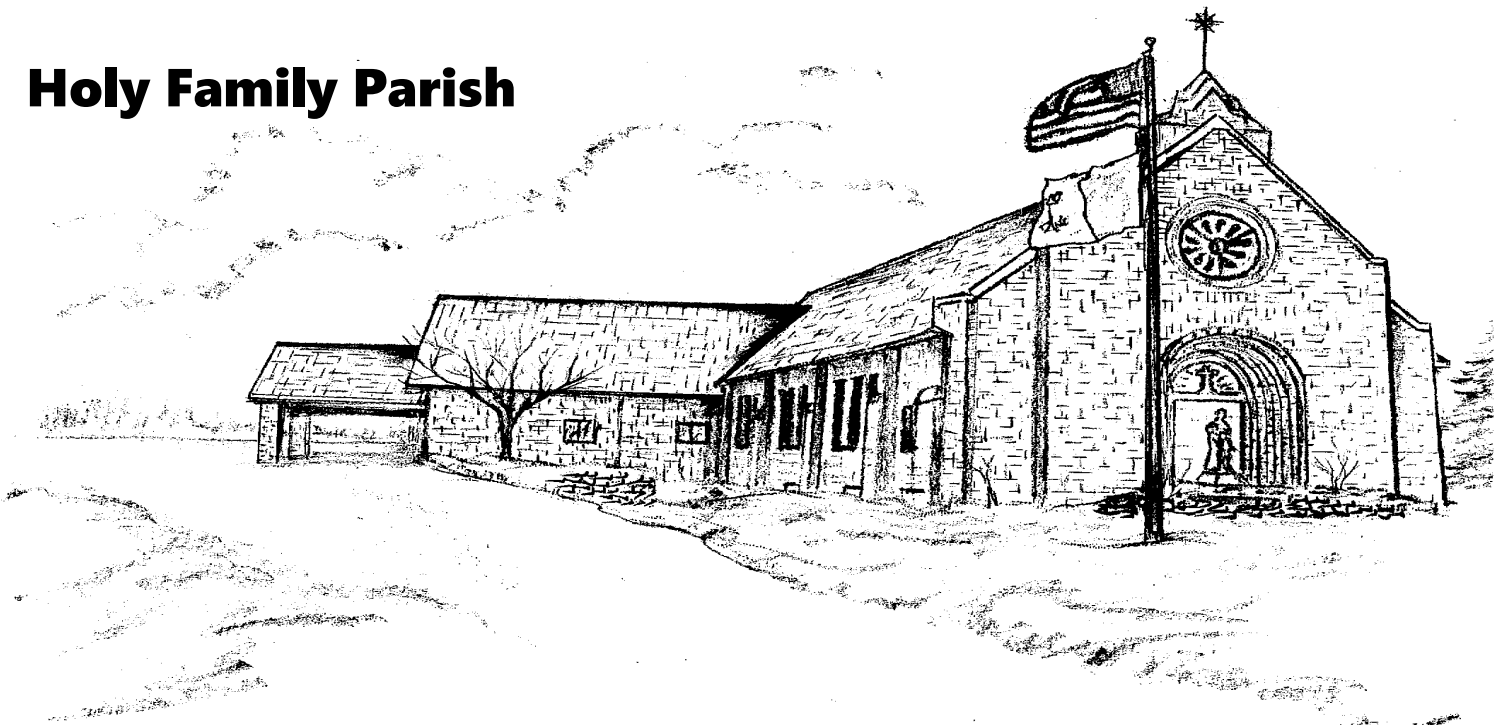


# Holy Family Parish



Art work by:  
Theresa Pietsch

Fr. Sebastian K. Chacko, [skavumkal@yahoo.com](mailto:skavumkal@yahoo.com)

4011 Co. 416-20<sup>th</sup> Road, Gladstone, MI 49837

## Twenty-Seventh Sunday in Ordinary Time – October 3, 2021

### Pastor

(906) 786-1209 Ext. 3

### Sacrament of Marriage

Notice of six months is required

### Deacon

Deacon: Robert Berbohm 786-9082

### 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

### 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](mailto:secretary@holyfamilyparish.net)

Website: [www.holyfamilyparish.net](http://www.holyfamilyparish.net)

### Sacrament of Baptism

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

### Faith Formation Coordinator

Chris Olesak 428-9431

Email: [colesak@allsaintsgladstone.org](mailto:colesak@allsaintsgladstone.org)

### Sacrament of Penance

Saturday 3:00 to 3:45 P.M.

7:30 am – 7:50 am

before daily Mass or by appointment

### Maintenance

### 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.

### 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

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

*Lincoln Noel, Diane, Brevyn Willford, Barb  
Betty Lou, 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

### The Mass

**History (Cont.):** Passover meal was a ritual ceremony which was celebrated annually by the Jewish community in remembrance of their first Passover in Egypt. (*The Latin word rite means religious customs, usage or ceremony; ritual uses of symbols, gestures, sacred objects, words and music to involve the community in liturgy*). It also involves certain food including bread and wine as well as certain prayers and explanations. We see all these Passover elements in the institution of the Eucharist. First of all the setting was Jewish Passover meal where Jesus, as a Jew, gathered to celebrate it with his disciples. He uses the same bread and wine kept there for the Passover meal and converted them into his Body and Blood. For the first four centuries the only celebration the Christians had was **the Breaking of the Bread** in the community which they celebrated on the Lord's Day (The Christian Sabbath) The Jews had their Sabbath on Saturday and the Christians gathered on Sunday for their Sabbath. As Jesus used very simple formulae in the First Eucharistic Celebration, the disciples too had only simple ceremony. Perhaps they had couple reading from the Old Testament, recited a few Psalms and some prayers. We should not conclude that the disciples had the lengthy liturgical celebration which we have today. The first gospel (the gospel of Mark) did not come out till AD 60 and thereafter the New Testament readings were included in the Eucharistic celebration. In the beginning the community gathered in the individual houses as small groups. As the Christians were aware that Jesus celebrated the Eucharist in the Passover meal setting, they too did the same in a meal setting on every Sunday. The community gathered for a 'Potluck dinner' and after that they had the Breaking of the Bread and partaking in the Holy Communion. At that time the fasting rule before Communion was not introduced. But this practice of having Eucharistic celebration in the context of a meal was eventually abolished. As St. Paul writes in 1 Corinthians 11: 17 ff abuses started in the Potluck dinner in the form of discrimination against the poor. In the other words, the rich people would bring rich food and they gathered together and shared the meal among themselves. The poor very often could not bring any food had to go empty stomach. St. Paul condemned this abuse in strong words and soon the meal setting was removed from the Eucharistic celebration. And also as the Christians increased in number we also see from the 2<sup>nd</sup> century on the Christians gathering in a common center, instead of individual houses. Evidence of the structure of the early Mass is seen in the writing of Justin, the martyr of AD150.

When Christianity gained religious freedom in the early 4<sup>th</sup> century, the Eucharistic celebration or the Mass gradually evolved into more complex form and more standardized ritual. And also we see the origin of churches for the convenience of people. The languages used for the celebration were Latin and Greek and eventually Latin took over Greek. In the 4<sup>th</sup> century the term 'Mass or Missa' was introduced in the Eucharistic celebration. The Latin word Missa literally means dismissal. For instance, after the gospel proclamation the deacon would announce to the catechumens who were undergoing preparation for the baptism, 'Ite missa est' - go it is your dismissal. For, they were not allowed to stay in the Eucharistic prayer and Communion. The same formula the deacon used for the faithful at the end of the Mass- 'Ite missa est.' Eventually the entire celebration is known among the common people as Mass or Missa, though it doesn't give justice to this great celebration. I repeat here, Mass is nothing but the celebration of the Body and Blood of Jesus in memory of him.

**IS THE MASS REAL SACRIFICE?:** In the popular language we hear the word sacrifice in our speech. It means giving or giving up something for a higher purpose which is a great virtue. This we can say, the man in the military sacrifices his life for the safety of his nation; parents sacrifice many things in their life for the good future of the children; students sacrifice their leisure to build up their life. But in the Biblical language sacrifice has a special meaning. It is the offering to God of some sanctified object, made by a legitimate priest, who destroys or otherwise changes the object in acknowledgement of God's supreme dominion over man. The word sacrifice comes from the Latin words – *sacer* means **sacred** and *facere* means **to make**. Hence it means something made sacred or something consecrated and offered to God.

(We will continue next week).

**Twenty-Seventh Week in Ordinary Time**

**THIS WEEK AT HOLY FAMILY**

Mon.	Oct. 4 <sup>th</sup>	<b>Saint Francis of Assisi</b> 8:00 A.M. - NO Mass ----- Parish Office closed
Tues.	Oct. 5 <sup>th</sup>	<b>Blessed Francis Xavier Seelos, Priest</b> 8:00 A.M. - NO Mass
Wed.	Oct. 6 <sup>th</sup>	<b>Saint Bruno, Priest; Blessed Marie Rose Durocher, Virgin (USA)</b> 8:00 A.M. - Mass – For the intentions of Frank Kudwa & Children
Thurs.	Oct. 7 <sup>th</sup>	<b>Our Lady of the Rosary</b> 8:00 A.M. - Mass – Amy Chenier Kositzke
Fri.	Oct. 8 <sup>th</sup>	8:00 A.M. - Mass – Lela & Kent Dubord ----- Parish Office closed
Sat.	Oct. 9 <sup>th</sup>	<b>Saint Denis, Bishop, and Companions, Martyrs; Saint John Leonardi, Priest</b> 3:00 P.M. - Confessions heard until 3:45 PM 4:00 P.M. - Mass – Clarence Theoret (8 <sup>th</sup> Anniv.)
Sun.	Oct. 10 <sup>th</sup>	<b>Twenty-Eighth Sunday in Ordinary Time</b> 8:00 A.M. - Mass –Dwayne Taylor 10:00 AM - Mass – For the people of our parish

**STEWARDSHIP CORNER**

77 envelopes were returned for Sunday, Sept. 26<sup>th</sup>

Adults.....	\$ 3,432.00
Loose.....	70.00
General Maintenance.....	30.00
Fuel.....	33.00
<b>Total.....</b>	<b>\$3,565.00</b>

**Budgeted weekly Income & Expense... \$3,658.66**  
**Short Fall..... \$ 93.66**

St. Vincent DePaul Society..... \$ 500.00

**Religious Education - Holy Family and All Saints  
Kick Off – Wednesday, Oct. 14<sup>th</sup>**  
**6:00 PM** – Tailgating, Pizza in the Church Parking  
Lot or Church Hall  
**6:30 PM** – Kick Off Prayer Service in Church  
**7:00 PM** – Students meet their Catechists and  
Parents huddle with Fr. Jamie & Fr. Sebastian  
**7:30 PM** – Game Over, head for home

**Just a reminder to please return your Religious  
Education enrollment form as soon as possible to  
All Saints.**

*Don't forget to buy or sell the raffle tickets for our  
Annual Harvest Raffle on October 17<sup>th</sup>. Please turn  
in all monies and ticket stubs to the parish office.  
There are still quite a bit outstanding!*

*Mark your calendars....WE WILL BE MAKING  
PASTIES November 5<sup>th</sup> & 6<sup>th</sup>. More information will  
be in next week's bulletin.*

## SPIRIT LIFTERS

- Oct. 3<sup>rd</sup>** - If people could really see your heart, would they be happily surprised or dismally disappointed?
- Oct. 4<sup>th</sup>** - If a care is too small to be turned into a prayer, it's too small to be turned into a burden.
- Oct. 5<sup>th</sup>** - An atheist cannot find God for the same reason that a thief cannot find a policeman.
- Oct. 6<sup>th</sup>** - I will do my best and trust my Heavenly Father for the rest.
- Oct. 7<sup>th</sup>** - Waste of time is the most extravagant and costly of all expenses.
- Oct. 8<sup>th</sup>** - True obedience neither procrastinates nor questions.
- Oct. 9<sup>th</sup>** - It requires moral courage, Christian maturity, And spiritual strength To show others our weakness.

### St. Vincent DePaul Corner

In today's Gospel, Jesus tells his disciples, "Let the children come to me...for the kingdom of God belongs to such as these."

This week, please help the Society of St. Vincent de Paul to bring the love and mercy of Jesus to children who are hungry and cold.

For more information contact Beverly Miller at 428-3610.

### Escanaba St. Vincent de Paul Job Opportunities

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

### **ST. THOMAS BREAKFAST**

**Sunday, October 3<sup>rd</sup>**

**WELCOME  
FALL**

## THIS WEEK'S READINGS

### **Monday**

Jon 1:1—2:2,11  
Lk 10:25-37

### **Wednesday**

Jon 4:1-11  
Lk 11:1-4

### **Friday**

Jl 1:13-15;2:1-2  
Lk 11:15-26

### **Tuesday**

Jon 3:1-10  
Lk 10:38-42

### **Thursday**

Mal 3:13-20b  
Lk 11:5-13

### **Saturday**

Jl 4:12-21  
Lk 11:27-28

### **Sunday**

Wis 7:7-11    Heb 4:12-13  
Mk 10:17-30

**POSTER CONTEST:** Right to Life will sponsor the 8<sup>th</sup> annual Respect Life poster contest in October for grades 3-8. For more information call Joan at 428-4457 or Mary at 428-1169.

BE A PUBLIC WITNESS FOR THE UNBORN.

**SUNDAY, OCTOBER 3<sup>rd</sup> 1:30-3:00**

MEET NEAR BAY BANK AT 1:15

VISIT **LIFECCHAIN.ORG**

Don't forget you return your U.P. Catholic Services Appeal Card. We need 100% participation if we are to make our \$37,968 goal.

You are cordially invited to attend  
A Mass of Thanksgiving  
for physicians, healthcare providers & their spouses  
celebrated by Most Reverend John F. Doerfler  
Bishop of Marquette at St. Peter Cathedral  
311 W. Baraga Avenue, Marquette, MI  
Tuesday, October 19, 2021  
5:15 pm et, Mass\*

\*The public is welcome to attend the Mass of Thanksgiving.

The registration link may be found on the event posting

at: <https://www.dioceseofmarquette.org/calendar/10/2021>. Questions? Contact the Office of the Bishop at: (906)-227-9115

**27<sup>th</sup> SUNDAY IN ORDINARY TIME; Cycle – B; Oct. 3<sup>rd</sup> 2021**  
**Genesis 2: 18-24; Heb. 2: 9-11; Mark 10: 2-12**

Dear Sisters & Brothers,

According to the old *Sufi tale*, (*Moral stories from a Middle Eastern author*), once, a man named Nasruddin was sitting and enjoying a cup of tea with his friend. The friend asked him, “How come you never got married.” Well, said Nasruddin, I spent my youth looking for the perfect woman. In Cairo, I met a beautiful and intelligent woman, but she was unkind. In Bagdad, I met a woman who was a wonderful and generous soul, but we had nothing in common. One woman after another would seem just right, but something was missing. Finally I met the most beautiful and perfect woman of my dream.” “Then what happened,” his friend became curious. “Well,” Nasruddin replied. “Unfortunately, it happened that she was looking for a perfect man.” It is the dream of the young men and women to find the Miss. Perfect and Mr. Perfect. During the time of Jesus the man thought that he was Mr. Perfect and the woman as Miss. *Imperfect*. So all sorts of blames were placed on the women and the men found enough reasons to divorce their wives. But when God created man and woman he didn’t designate man as perfect and woman as imperfect; rather in the eyes of God both are imperfect. So they have no right to divorce their equally imperfect wives. The ancient Greek philosopher Plato’s view on marriage is interesting. *He taught his followers that man and woman are but half of their original size. They grow fully only when the two halves in question find each other and marry.*

In today’s first reading, the Book of Genesis, we have the dramatic account of the creation of the woman. First God created all the birds and animals and showed them to Adam. But he didn’t show any interest in them. So God knew that none of them was a suitable match for him. Finally, he created Eve and presented to Adam and right away he recognized her as the Miss Perfect, he was looking for. He comments, **“This one at last, is the bone of my bones and flesh of my flesh, this one shall be called woman.”** Marriage is supposed to be the oldest institution in the human history. The first Book of the Bible, the Book of Genesis, begins with the marriage of Adam and Eve and the last Book of the Bible, the Book of Revelation concludes with the wedding feast of the Lamb in heaven. The Jews had a high ideal of marriage and their rabbis taught: **“The very altar sheds tears when a man divorces the wife of his youth.”** But, unfortunately, their practice was far from the ideal. In the ancient Jewish society the wife was considered to be the property of the husband and she didn’t have any legal rights. He could divorce her any time with even silly reasons and the right of divorce

remained only with man. In today's gospel it is very clear that divorce was a burning issue during the time of Jesus. That is why the scribes and Pharisees came to Jesus with this problem. But he makes it very clear that even Moses didn't wish any one should divorce his wife. Due to the hardness and stubbornness of the Jewish men over divorce, Moses allowed them to give the woman a divorce certificate and be separated. To the question of the Pharisees about the lawfulness of divorce, Jesus does not make a new law rather he simply quotes from Genesis the original design of God about the union of a man and woman. It is not the intention of God that at any point, the union of man and woman be broken. According God's original plan woman is not somebody inferior to man; rather one makes the other complete. She is created to be the partner/helper and a friend of man not an inferior.

We are well aware of the modern problem of divorce in the society. In the past many cultures and civilizations collapsed due to the outside enemy attack. But the modern civilizations are at the verge of collapse due to the disintegration in the married life. There was a time the Christians considered marriage as a sacred covenant. But these days many consider marriage as a union for pleasure. And also marriage is reduced to a mere contract of convenience. Everybody is looking for a Mr. Perfect and Miss. Perfect, but fail to understand that there isn't a Mr. Perfect or a Miss. Perfect existing. **Marriage is the union of two imperfect human beings.** *But they try to perfect themselves through self- sacrifice and mutual giving.* In other words, when they accept each other as they are, a good married life emerges. Almost all the Christian marriages take place in the Churches. In the Church, during the marriage ritual, making the sacred vow the man and woman are united in the bond of marriage and they become one. Jesus says, **"The two shall become one flesh."** *In other words, they are supposed to sacrifice their 'I' at the altar and go out with the attitude of 'we.'* But many couples still take their 'I' mentality with them and start showing the same attitude in their married life too . Where the 'I' dominates, there is no room for sacrifice or adjustment and the result is nothing but disaster in the married life. Though the couples are united at the altar in the presence of Jesus, many leave Jesus there itself and go out to begin a married life by their own. As there is no presence of God in their family life, they fail to build it up. In John 15: 5 Jesus says emphatically, *"Whoever remains in me and I in him will bear much fruit, because without me you can do nothing."* Again Psalm 127 reads, **"Unless the Lord builds the house, they labor in vain who build."** It is my request, especially to the young couples who try to build their family, please, keep Jesus in your family life and pray for help. *"The family prays together, stays together."*