



211 4th St.
North
Goodhue
MN
55027
Ph (651)
923-4472



36483 Co.
47 Blvd
Goodhue
MN 55027
Ph: (651)
258-4307



221 Chester
Avenue
Bellechester
MN 55027
Ph: (651)
923-4305

Holy Trinity Church (HT) Collection: \$ 160.00	St. Columbkil Church (SC) Collection: \$ 1,013.28	St. Mary Church (SM) Collection: \$ 725.87
---	--	---

Holy Mass Attendance Dispensation Lifts: Archbishop Hebda is ending the temporary dispensation from attendance at Holy Mass as of July 1. Beginning July 3-4, all Catholics over the age of reason are obligated to attend Holy Mass on Sunday (or Saturday eve) under consequence of guilt for a mortal sin. The usual exceptions of illness, severe weather, caring for sick children, or other serious conditions, still apply. Jesus desires to see you at Holy Mass!

Receptions for Fr. Kasel: There will be receptions immediately after Saturday evening Holy Mass at Holy Trinity on June 26 and at St. Mary on June 27 as a thank you for his service. Coffee, juice, and food will be served.

Mommas & Marv Rosary Walk: Thursday: July 1, 8, 15, 22, 29 at 9:30am. Call Micayla Ryan with questions:(651) 380-6135.

Holy Hour for Women will be this Sunday, June 27, at 6pm at the Church of St. Michael, Pine Island. All women are invited!

The Catholic Daughters will meet on Monday, June 28, at SS Peter and Paul in Mazeppa, with Holy Mass beginning at 6:30pm. We will celebrate our 60th Court anniversary and welcome our newest members. If you have any questions about CDA or if you would like information on joining our Court, please contact Beth Arendt at 507-272-5829.

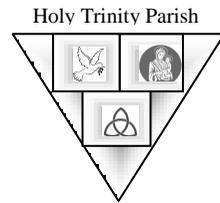
Words to Live By: “[Urge] all souls to trust in the unfathomable abyss of My Mercy, because I want to save them all. On the Cross, the Fountain of My Mercy was opened wide by the lance for all souls - no one have I excluded!” Jesus to St. Faustina
“There is no sin or wrong that gives a man a foretaste of hell in this life as anger and impatience.” *St. Catherine of Sienna*
“Satisfaction consists in the cutting off of the causes of the sin. Thus, fasting is the proper antidote to lust; prayer to pride, to envy, anger and sloth; alms to covetousness.” *St. Richard of Chichester*

From the Way of Perfection by *St. Teresa of Avila*

“What person, however careless, who had to address someone of importance, would not spend time in thinking how to approach him so as to please him and not be considered tedious? He would also think what he was going to ask for and what use he would make of it, especially if his petition were for some particular thing, as our good Jesus tells us our petitions must be. This point seems to me very important. Could you not, my Lord, have ended this prayer in a single sentence, by saying: “Give us, Father, whatever is good for us”? For, in addressing One Who knows everything, there would seem to be no need to say any more. Eternal Wisdom! Between you and your Father this was quite sufficient. This is how you made your request of Him in the Garden of Gethsemane. You showed Him what You wished for and what You feared, but left it all in His hands. But You know us, my Lord, and You know that we have not given ourselves up to the Will of Your Father as completely as You did. For us, it is best to pray for specific things, so that as each of them comes to mind we can pause to consider whether it is something good that we are asking for; so that if it is not, we should refrain from asking for it. Otherwise (being what we are, free will and all) we will not accept what God chooses to give us, even if it is far better than what we asked for, simply because it is *not* exactly what we asked for. We are the sort of people who cannot feel rich unless we feel the weight of the actual coins in our hand. Now the good Jesus bids us say these words, in which we pray that the Kingdom may come in us: *Hallowed be Thy Name, Thy Kingdom come.* See how great our Master’s Wisdom is! I am thinking of what it is we are asking for when we ask for the Kingdom: it is important that we should understand this. His Majesty saw that because of our weakness we could not hallow or praise or magnify or glorify the Holy Name of the Eternal Father in a way adequate to its greatness. We could not, that is, do it by ourselves, if His Majesty did not help us by giving us His Kingdom here on earth. And so the good Jesus places these two petitions - *Hallowed be Thy Name* and *Thy Kingdom come* next to each other, so that we can understand what we are asking for and why it is important to beg for it and to do all we can to please the One who is able to give it to us. Let me explain how I understand it.

Now, then. The greatest joy in the Kingdom of Heaven (the greatest among many) seems to me to be that we will no longer be tied up with earthly concerns but will have rest and glory within us - rejoicing that gives joy to everyone, peace that lasts forever - satisfaction in ourselves, a satisfaction that comes from seeing how everyone is praising the Lord and blessing and hallowing His Name, while no one offends Him. Everyone loves Him. Each soul has no wish other than to love Him: it cannot stop loving Him because it knows Him truly.

If only we knew Him like that even here on earth, we would love Him in the same way - not with that degree of perfection, of course, but in a very different way from the way we love Him now.”



13th Sunday in Ordinary Time

June 27, 2021

Holy Trinity Parish, 211 4th St. N, PO Box 275, Goodhue, MN 55027
Office/Emergency Phone: (651) 923-4472 Email: holytrinitygoodhue@gmail.com
Parochial Administrator: Fr. Randal Kasel - pastorholytrinitygoodhue@gmail.com
Parochial Vicar: Fr. Thomas McCabe - frmccabe@bevcomm.net

Mission: *To grow closer to Christ and lead others to Him, striving to become saints.* Website: www.holytrinitygoodhue.org

HOLY MASS SCHEDULE				
Sat.	5:30PM	HT	June 26	Brent Hokanson & family
Sun.	8:45AM	SM	June 27	Parishioners
	10:30AM	SC		+Francis McNamara
Mon.	8:00AM	SM	June 28	Lanae Evers
Tues.			June 29	
Wed.	8:00AM	HT	June 30	+Mass for those listed in Red Memorial Book
Thur.			July 1	
Fri.			July 2	
Sat.	5:30PM	HT	July 3	Parishioners
Sun.	8:45AM	SM	July 4	+Norbert Frawley
	10:30AM	SC		Don & Mary Lou Ryan (70 th Anniversary)

Office Hours: Mondays 9am-2pm at HT.
Parish building use request: Call the office.
Confession: Sat. 5pm at Holy Trinity, Sun. 8:30am at St. Mary, or by appointment.
Baptism: Contact the office at least 3 months before the birth to attend a class and set a date.
First Penance/Eucharist: Register for 2nd grade Faith Formation classes.
Confirmation: Register for 9th and 10th grade Faith Formation classes.
Marriage: Please call Father Kasel at least six months prior to make arrangements.

Anointing of the Sick: Contact the office especially if in serious illness or near death.

Pastoral Care of the Sick: If you move to a nursing home/care facility, would like a priest to visit, or are unable to attend Mass and would like Communion at home, contact the office.

Funerals: Contact the office.

Mass Intentions: Mail to the office or place in collection. (\$7/Mass suggested.) Indicate preferred date(s), if desired.

Bulletin Items: Email to holytrinitygoodhue@gmail.com by Wednesday. The business office reserves the right to edit. If interested in **becoming a member** (welcome!) or **becoming a Catholic**, contact the office.

Archdiocese Victim Assistance Program Hotline: (651) 291-4475

Please pray for: Therese Bien, Marcy Dilworth, Susan Brown, Margaret Wagner, Leo & Maxine Ryan, Bob & Mary Heppelmann, Ed & Marge Heppelmann, Anne Merry, Carroll Bartholome, Lloyd Ryan, Ray Poncelet, Dave Buck, Scott Cyert, Jerry Joe Majerus, Dorothy Arendt, Leo & Louise Heppelmann, Brent Hokanson, Anne Skalicky, Marvin Zorn, Marcella Befort, Pat Mann, Greg Hovel, Keith Carlson, Jim Augustine, and Willow Nordrum.



Behold the Lamb of God!
Adoration of the Blessed Sacrament will be held every Monday at St. Mary from 6:30-9:00pm and every Wednesday at Holy Trinity from 9:00am-2:00pm. Come and spend some time with Jesus!

Scripture Quote: “And there was a woman who had had a flow of blood for twelve years, and who had suffered much under many physicians, and had spent all that she had, and was no better but rather grew worse. She had heard the reports about Jesus, and came up behind Him in the crowd and touched His garment. For she said, ‘If I touch even His garments, I shall be made well.’ And immediately the hemorrhage ceased; and she felt in her body that she was healed of her disease. And Jesus, perceiving in Himself that power had gone forth from Him, immediately turned about in the crowd, and said, ‘Who touched my garments?’ And His disciples said to Him, ‘You see the crowd pressing around You, and yet You say, ‘Who touched Me?’ And He looked around to see who had done it. But the woman, knowing what had been done to her, came in fear and trembling and fell down before Him, and told Him the whole truth. And He said to her, ‘Daughter, your faith has made you well; go in peace, and be healed of your disease.’” --Mark 5:25-34

Calendar/Events			
June 26	HT	After Mass	Farewell reception for Fr. Kasel
June 27	SM	After Mass	Farewell reception for Fr. Kasel
June 27	St. Mi., PI	6:00PM	Women’s Holy Hour
June 28	SM	6:30-9PM	Adoration
June 30	HT	9AM-2PM	Adoration
July 1	Rosie’s Park	9:30AM	Rosary Walk around Goodhue
July 1-9			Holy Spirit Novena
July 25	Bellechester	noon	Parish Picnic

From Father Kasel

Praised be Jesus Christ through Mary!

Dear Brothers and Sisters in Christ Jesus,

The month of June is dedicated to increased devotion to the Sacred Heart of Jesus. Let us ask our good Lord for the grace to know and understand His personal love for each one of us!

This Sunday I share with you a meditation on Death and Life - regarding our souls. I encourage you to reflect over this message a few times this week:

“Death and Life - the death we must avoid and fear: This Sunday the Liturgy speaks to us about death and life. The first reading (Wis. 1:13-15) teaches us that death had no place in the initial plan of the Creator. *God did not make death, and He does not take delight in the death of the living.* It is the result of sin. (cf. Rom. 6:23) Jesus Christ accepted it *as a necessity of nature, as an inevitable part of man’s fate on earth. Jesus Christ accepted it...in order to overcome sin.* (St. John Paul II, *Homily*, 28 February 1979) The human heart recoils in anguish from death (Heb. 2:15), but we are comforted by the knowledge that Jesus annihilated it. He has destroyed death. (2 Tim. 1:10) It is no longer the event that man must fear above all else. Rather it is, for the believer, the necessary step from this world to the Father.

The Gospel of the Holy Mass shows us Jesus arriving once more at Capharnaum (Mark 5:21-43), where a large crowd had gathered expectantly to meet Him. Jairus, one of the rulers of the synagogue, was waiting. His need was great and so was his Faith. His daughter was at the point of death. There was also a woman there who had spent every penny she had trying to find a cure for a long illness. Both these people felt an urgent need to meet Jesus. The healing of this woman, who had placed all her Hope in Him, takes place on the way to Jairus’ house.

Jesus has stopped to console the woman. Meanwhile, they inform the ruler of the synagogue: *Your daughter is dead. Why trouble the Master any further?* But Jesus takes Peter, James and John to be witnesses of the miracle He is about to perform. They come to Jairus’ house, and He sees the confusion and the people there weeping and wailing. Then He enters, He says, *Why do you make a tumult and weep? The child is not dead, but sleeping. And they laugh at Him...* They failed to understand that for God real death is sin, which kills the Divine Life of the soul. For the believer, bodily death is like a sleep from which we awake in God. That is how the first Christians looked at it.

St. Paul urged the Christians at Thessalonica not to be of any other mind: *We would not have you ignorant, brethren, he exhorted them, concerning those who are asleep, that you may not grieve as others do who have no Hope.* (1 Thess. 4:13)

We cannot lament like those who expect nothing after this life. For *since we believe that Jesus died and rose again, even so, through Jesus, God will bring with Him those who have fallen asleep.* (1 Thess. 4:14) He will do for us what He did for Lazarus: *Our friend Lazarus has fallen asleep, but I go to awake him.* When the disciples thought He meant a natural sleep, Jesus clearly explains: *Lazarus is dead.* (cf. John 11:11 ff.) When death comes we shall close our eyes on this life and awake in the real Life, a Life that lasts for ever. *At night there are tears, but joy comes with dawn,* we pray in the Responsorial Psalm. (Ps. 29:6) Sin is real death. It is the dreadful separation of man when he breaks away from God. Compared to this, the other separation, that of the body from the soul, is temporary and even trivial. *He who believes in Me, though he die, yet shall he Live, and whoever lives and believes in Me shall never die.* (John 11:25-26)

Death, which was to be *the last enemy* (1 Cor. 15:26) is in fact our ally. It has become the last step after which we find ourselves in the definite embrace of Our Heavenly Father. He has been waiting for us from all eternity, and has destined us to remain with Him forever. *When you think about death, do not be afraid, in spite of your sins. For He already knows that you love Him and what stuff you are made of. If you seek Him, He will welcome you as the father welcomed the prodigal son; but you have to seek Him.* (J. Escriva, *Furrow*, 880) Lord, You know that I seek You day and night.

Sin, the death of the soul. Its effects: *The child is not dead but sleeping,* Jesus tells Jairus. *For men she was indeed dead. There was no wakening her. For God she was asleep, because her soul lived on under the Divine Power and her flesh should rest till the Resurrection. Thus the custom arose among Christians of calling the dead, whom we know will rise again, by the name of sleepers.* (The Venerable Bede, *Commentary on St. Mark’s Gospel*, in loc.)

Bodily death is not an absolute evil. *Don’t forget, my son, that for you on earth there is but one evil, which you must fear and avoid with the grace of God - sin.* (J. Escriva, *The Way*) *The lack of God... is death to the soul.* (St. John of the Cross, *Spiritual Canticle*, 2, 7) When a man falls into grave sin he is lost for himself and for God. It is the greatest tragedy that could befall him. (cf. Tanquerey, *Compendium of Ascetical and Mystical Theology*, 719-723) He is radically cut off from God by the total loss of Divine Life in his soul. He loses whatever merits he has acquired throughout his life and is in this state unable to acquire new ones. In some way he is subject to the slavery of the devil, and his natural inclination towards virtue is diminished. This situation is so grave that *by all mortal sins, even those of thought, men are made into ‘children of wrath’ (Eph. 2:3) and enemies of God.* (Council of Trent, Session 14, Chapter 5) By Faith we know that a single sin, even

a venial sin, but *a fortiori* a mortal sin, is a

disorder greater than the most disastrous catastrophe that could lay waste the whole world, since *the good of grace in a single soul is greater than the natural good of the whole universe.* (St. Thomas, *Summa Theologiae*, 1-2, 113, 9, 2)

Sin not only harms the person who commits it, but harms also his family, his friends, the whole of the Church. *One can speak of ‘a communion of sin’, whereby a soul that debases itself through sin drags down with itself the Church and, in some way, the whole world. In other words, there is not a single sin, not even the most intimate and secret one, the most strictly personal and individual one, that exclusively*

concerns the person committing it. With greater or lesser violence, with consequences of greater or lesser harm, every sin has repercussions on the entire ecclesial body and the whole human family. (St. John Paul II, *Reconciliation et Poenitentia*, 2 Dec. 1984, 16)

We should often ask God never to let us lose the sense of sin and its seriousness. We should never put our soul in danger or get used to seeing sin around us as being of little importance. Let us atone for our own faults and for those of all men. At the end of our lives may God be able to say of us, *he has not died, he is sleeping.* Then He will awaken us to Life.

The life of the soul to be esteemed above all else: Jesus paid no attention at all to those who laughed at Him. On the contrary, *He put them all outside and took the child’s father and mother and those who were with Him, and went in where the child was. Taking her by the hand He said to her, ‘Talitha cumi’, which means ‘Little girl, I say to you, arise’. And immediately the girl got up and walked; for she was twelve years old. And immediately they were overcome with amazement.*

The evangelists have handed down to us a seemingly small but significantly human touch of Jesus - *and He told them to give her something to eat.* Jesus, perfect God and perfect Man, is also interested in those matters that relate to our life here on earth. But He is far more interested in whatever concerns our eternal destiny. St. Jerome comments on these words of our Lord: *The child is not dead, but sleeping.* He points out that *both things are true. It is as though He were saying, ‘She is dead for you, but sleeping for Me’.* (St. Jerome, *Catena Aurea*, vol. 4, p. 131) If we love our bodily life, how much more should we esteem the life of the soul!

The Christian who tries to follow Christ closely detests mortal sin and will habitually avoid grave faults, although nobody is confirmed in grace. The recognition of our own weakness will lead us to avoid the occasions of mortal sin, including even remote occasions. The life of the soul is worth a lot! Love for the life of grace will move us to an assiduous mortification of the senses. We shall not trust ourselves, or our experience, or the length of time we have already spent following Christ. We shall love frequent confession and complete sincerity in spiritual direction.

To safeguard the life of the soul we must keep up the struggle... [against all sin, and seek understanding on] what is serious and what is less serious, between what is forbidden and what is permitted. Deliberate venial sins cause havoc in souls that are not struggling sincerely to avoid them. They do not, it is true, utterly destroy the life of grace in the soul, but they certainly weaken it. They make it more difficult to practice the virtues, and render the gentle motions of the Holy Spirit less effective. If we do not react firmly, venial sins make us liable to more serious falls.

Let us ask our Mother, the Blessed Virgin, to obtain for us the gift of esteeming the Life of the Soul above all human goods, even that of bodily life itself. She will help us to react with true contrition against our weaknesses and errors. We can say with the Psalmist: *The eyes shed streams of tears, because men do not keep Thy Law.* (Ps. 118:136) Maintaining and increasing the life of the soul is more important than the death of the body.” (*In Conversation with God* by Francis Fernandez) Through the intercession of the Immaculate Heart of Mary, St. Joseph, and St. Columbkil, may God grant us a great love for the Sacraments of our Faith and our Lord’s friendship!

In Christ through Mary, Fr. Kasel

READINGS FOR THE WEEK:

Sunday: Wis 1:13-15; 2:23-24/Ps 30:2, 4, 5-6, 11, 12, 13 [2a]/2 Cor 8:7, 9, 13-15/Mk 5:21-43 or 5:21-24, 35b-43

Monday: Gn 18:16-33/Ps 103:1b-2, 3-4, 8-9, 10-11 [8a]/Mt 8:18-22

Tuesday: Vigil: Acts 3:1-10/Ps 19:2-3, 4-5 [5]/Gal 1:11-20/Jn 21:15-19 Day:

Acts 12:1-11/Ps 34:2-3, 4-5, 6-7, 8-9 [5]/2 Tm 4:6-8, 17-18/Mt 16:13-19

Wednesday: Gn 21:5, 8-20a/Ps 34:7-8, 10-11, 12-13 [7a]/Mt 8:28-34

Thursday: Gn 22:1b-19/Ps 115:1-2, 3-4, 5-6, 8-9 [9]/Mt 9:1-8

Friday: Gn 23:1-4, 19; 24:1-8, 62-67/Ps 106:1b-2, 3-4a, 4b-5 [1b]/Mt 9:9-13

Saturday: Eph 2:19-22/Ps 117:1bc, 2 [Mk 16:15]/Jn 20:24-29

Next Sunday: Ez 2:2-5/Ps 123:1-2, 2, 3-4 [2cd]/2 Cor 12:7-10/Mk 6:1-6a

Dear Parishioners: My time of service to you is rapidly coming to a close. I want to express my profound gratitude for the past six years I have spent with you. I have many happy memories of God’s grace at work in our relationships. Thank you for all your support and generosity to our churches and to me. I am thankful to Fr. McCabe for all his efforts of service the past three years, to Sara McNamara and to all our volunteers. I pray that the same kindness you have shown to me, you will also show to Fr. McCabe. Let us continue to pray for each other. May God bless and reward you!
In Christ through Mary, Fr. Kasel