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Holy Trinity Church (HT)
Collection: \$ 408.00

St. Columbkil Church (SC)
Collection: \$ 688.00

St. Mary Church (SM)
Collection: \$ 393.82

Donation Envelopes: If you are a regular contributor, **please** pick up a box of contribution envelopes at the church entrance. These envelopes make the money counters' job faster and easier to record contributions. Thank you!
The Catholic Daughters will be meeting on Monday, January 25 at the Church of St. Paul in Zumbrota, gathering at 6:30pm, with meeting starting at 7:00pm. If you would like to attend the meeting via Zoom, please contact Beth Arendt for the log in information. 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.

Holy Hour for Women will be held on Sunday, January 31, at 6:00pm at the Church of St. Michael in Pine Island. All women are invited!

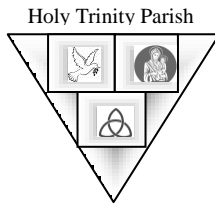
Rosary Rallies: Fervent prayers continue to be needed for our country, conversion, and peace. The next Rosary rallies will be from 3-3:35pm on Jan. 24 & 31 near the Rochester Gov. Center at the corner of 4th St SE and 3rd Ave SE.

Archdiocesan Synod: Faith and Culture Series: Three Live sessions remain: January 27, February 4, February 9; 7-8:30 p.m. Virtual event; link sent to registrants. Inspired by the thousands of participants at the Prayer and Listening Events, this series connects their stories to the story of the Church. Each virtual event includes a talk, testimonials, and a live panel discussion. Registration is required to participate live. Find topics, dates and registration at archspm.org/synod. Recordings of the live events will be posted to archspm.org/synod as a permanent resource.

Words to Live By: "Be brave and try to detach your heart from worldly things." *St. John Bosco*
"God doesn't ask that we succeed in everything, but that we are faithful. However beautiful our work may be, let us not become attached to it. Always remain prepared to give it up, without losing your peace." *St. Teresa of Calcutta*
"If ever you have a fit of sadness or trouble, remember that it is because you are still attached to life, or health, or some comfort, or person, or thing that you ought to forget and despise that you may desire Jesus Christ only." *St. Claude de la Colombiere*
"Whatever a man loves he inevitably clings to, and in order not to lose it he rejects everything that keeps him from it. So he who loves God cultivates pure prayer, driving out every passion that keeps him from it." *St. Maximus the Confessor*
"It is a reasonable consequence that he who runs after perishable goods should himself perish." *St. Teresa of Avila*

Love and True Prayer: "Our Spouse is a Doctor of Love who follows us and cures, as they occur, the little injuries of the journey. Our dispositions change quite often, but our love must not change, and the needle of our compass must be always turned toward the north of Divine Love. What do all our feelings and beautiful thoughts amount to? Nothing, absolutely nothing... Let us just remain in peace, our eyes fixed upon the holy mountain whence comes our help. Look at Jesus and love Him, that is all. It is Heaven on earth, before being Heaven above.
Recently a tiny shellfish gave me a lesson in interior recollection. I had difficulty in opening it because it resisted strongly, and I said to myself: "It is quite a vigorous little creature; no one would think it is so far from the sea." It taught me a great lesson. I must be sufficiently filled with the water of recollection to resist as strongly as he did the pressure of work and various happenings of the day, anything that could make me lose the drop of water which makes possible my union with God... True prayer, unending and indispensable prayer, is fidelity to the lights that Jesus may give us whenever He wants to do so... That is what I understand by prayer, and to me it does not look difficult; it seems as easy as breathing fresh air. That is familiar to us, it is our particular grace, it was the particular grace of the Holy Family in Nazareth and Jesus in His public life. *My Father never leaves me alone, because I do always the things that please Him*, Jesus said. Let us then try always to please our heavenly Father so as always to enjoy His presence." *Mother Agnes of Jesus, O.C.D. (Mother Agnes was the sister of St. Therese of the Child Jesus and prioress at the Carmel of Lisieux for over 50 years.)*

Spiritual Communion Prayer: *My Jesus, I believe that You are truly present, Body, Blood, Soul and Divinity in the Most Holy Eucharist. I love You above all things, and I desire to receive You into my soul. Since I cannot at this moment receive You sacramentally in the Most Holy Eucharist, please come at least spiritually into my heart now. I spiritually embrace You and choose to unite myself wholly to You. Never permit me to be separated from You and Your Love. Thank You, Jesus! I love You! Amen.*



Third Sunday in Ordinary Time

January 24, 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	Jan. 23	+Matilda Hecox
Sun.	8:45AM	SM	Jan. 24	Parishioners
	10:30AM	SC		Father McCabe
Mon.	8:00AM	SM	Jan. 25	Faith Formation students, teachers, & assistants
Tues.			Jan. 26	
Wed.	8:00AM	HT	Jan. 27	+Mass for those listed in Red Memorial Book
Thur.			Jan. 28	
Fri.			Jan. 29	
Sat.	5:30PM	HT	Jan. 30	Parishioners
	8:45AM	SM		+John T. Majerus
Sun.	10:30AM	SC	Jan. 31	+Deceased members of Catholic Order of Foresters

Office Hours: Wed. 10am-4pm at Holy Trinity.
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 serious 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: Vaughn & Therese Bien, Marcy Dilworth, Susan Brown, Peg Edel, Margaret Wagner, Maxine Ryan, Bob & Mary Heppelmann, Ed & Marge Heppelmann, Anne Merry, Carroll Bartholome, Lloyd Ryan, Ray Poncelet, Dave Buck, Scott Cyert, Jerry Joe Majerus, Jen Berg, Sharon Timm, Dorothy Arendt, Louise Heppelmann, Kyle Poncelet, Brent Hokanson, & Anne Skalicky.



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!

Faith Formation
Grades 1-5:
Jan. 29: 12:15-1:45pm
Feb. 5: 12:15-1:45pm
Grades 6-10:
Jan. 27: 7:30-8:30pm
Feb. 3: 7:30-8:30pm
Grades 11-12:
Jan. 27: no class
Feb. 3: 7:30-8:30pm

Calendar/Events			
Jan. 25	SM	6:30-9:00PM	Adoration
Jan. 27	HT	9AM-2PM	Adoration
Jan. 27	HT	7:30-8:30PM	Faith Formation grades 6-10
Jan. 29	HT	12:15-1:45PM	Faith Formation grades 1-5
Jan. 31	St. Mi. PI	6:00PM	Women's Holy Hour

Scripture Quote: "I mean, brethren, the appointed time has grown very short; from now on, let those who have wives live as though they had none, and those who mourn as though they were not mourning, and those who rejoice as though they were not rejoicing, and those who buy as though they had no goods, and those who deal with the world as though they had no dealings with it. For the form of this world is passing away." --First Corinthians 7:29-31

From Father Kasel

Praised be Jesus Christ through Mary!

Dear Brothers and Sisters in Christ Jesus,

The month of January is dedicated to the Most Holy Name of Jesus: let us reverently pray His Holy Name and make reparation to our good Lord for the many times that His name is spoken in vain and with irreverence! This Sunday we celebrate the 3rd Sunday in Ordinary Time. I share with you a reflection on Detachment in following Christ. I encourage you to reflect over this message a few times this week:

“Detachment to Follow Christ: The disciples follow Christ *leaving all things to do so:* Today’s Gospel tells us how Christ called four of His disciples: they were Peter, Andrew, James and John. (Mark 1:14-20) These four were fishermen and they were at their work casting their nets, or mending them, at the moment when Jesus passed by and called them. These Apostles had already met Our Lord (John 1:35-42) and had felt profoundly attracted to Him and His doctrine. The call they now received was final: *Follow Me and I will make you into fishers of men.* Jesus sought them out at their work and He drew on their occupation, as fishermen to choose a simile by which to tell them what their new mission in life was to be.

Those fishermen *immediately* left everything in order to follow the Master. We know too that St. Matthew - *relictis omnibus* – left everything, *and got up and followed Him.* We see each one of the Apostles doing the same when Christ seeks him out in his own particular circumstances.

If we are to follow Christ, our soul has to be free from any attachments: from love of self in the first place; from an excessive concern for our health or for the future... from riches and material goods. When the heart is set upon and filled with concern for earthly goods, there is no room in it for God. God will ask of some people an absolute renunciation, so that they can be completely at His disposal. He asked this of the Apostles; He asked it of the rich young man (Mark 10:21), as He has done of so many men and women throughout the centuries. These people have found in Him their treasure and their riches. Christ demands of everyone who really wants to follow Him *an effective detachment* from self and from everything he possesses. If this detachment is real, it will manifest itself in many aspects of ordinary life, for since the created world is good, the heart tends to attach itself in a disordered fashion to people and to things. This is why the Christian needs to be constantly on the watch, and to examine himself frequently, so as not to allow creatures or created things to stand in the way of his union with God, but rather to let them become a means of loving and serving Him. *Hence, let them all see to it that they guide their affections rightly,* admonishes the Second Vatican Council; *otherwise, they will be thwarted in the search for perfect charity by the way they use earthly possessions, and by a fondness for riches which goes against the gospel spirit of poverty. The Apostle has sounded the warning: ‘let those who make use of this world not get bogged down in it, for the structure of this world is passing away’* (cf. 1 Cor. 7:31). (Vatican Council II, *Lumen Gentium*, 42) These words of St. Paul to the Christians at Corinth, taken from the Second Reading of today’s Holy Mass, are an invitation to us to place our heart in what is eternal, in God.

The renunciation God asks of us has to be effective and specific. As Jesus was to say later, it is impossible *to serve God and mammon.* (Luke 16:13) If we are able to give up our life for Christ, with how much greater reason should we give up transient goods, which, after all, last only a short time and are of little value.

Some details of Christian poverty and detachment: Christian detachment has nothing to do with disdain for material goods, if they are acquired and used in accordance with God’s Will. Further, it has to do with making that counsel of Our Lord’s a reality in our own lives: *seek first His kingdom and righteousness, and all these things shall be yours as well.* (Matt. 6:33) We will discover that the more we struggle to detach ourselves completely from things, the greater will be our capacity to love others and to appreciate the goodness and beauty of creation.

If we allow our heart to become lukewarm, and share our love of God with a love of things; if we seek comfort and self-satisfaction, we will soon find that we have dislodged Christ from our heart, and that we have been taken prisoner by material things which will then be nothing but a source of harm to us. We must not forget that as a result of original sin we are all powerfully influenced by a yearning for an easy, comfortable life. We all dream of having power, and we all worry in greater or less degree about our future. As well as these tendencies, which exist in every heart, there is an urge to make a headlong rush, which seems to be spreading more and more in the society in which we live, to possess and enjoy material goods as though they were the most important thing in life. We can observe everywhere an obvious tendency, not to a legitimate standard of comfort, but to downright luxury, to not depriving ourselves of any pleasure at all. It is a serious pressure to which we are all subject nowadays, and which we cannot afford to ignore or forget about, if we really want to be free of those chains in order to follow Christ and to be living examples of the virtue of temperance, in the midst of that society that we must bring to God. Sheer abundance and the possession of material goods will never bring happiness to the world; the human heart will find the fullness for which it was created only in its God and Lord. If we do not act with the fortitude we need to live this detachment, we will find that *The heart is left sad and unsatisfied. It starts following paths which lead to everlasting unhappiness and ends up, even in this world, a slave, the victim of the very same goods which had perhaps been acquired at the cost of great effort and countless renunciations.* (J. Escriva, *Friends of God*, 118)

Christian poverty and detachment have nothing in common with squalor and slovenliness, with neglect and bad manners. Jesus dressed well. His cloak, probably woven by His Mother, had dice thrown for it because *it was without seam, woven from top to bottom* (John 19:23); and it had a fringe. (Matt. 9:20; 14:36)

We can see how in Simon’s house He notices the lack of ordinary good manners, and how He upbraids Simon for not having offered Him water to wash His feet, for not greeting Him with the kiss of peace, and for not having anointed His head with oil... (Luke 7:36-50) The house where the Holy Family lived would have been modest, clean, simple, tidy, cheerful, with everything in good repair. It was a place where one would have liked to be. There would often probably be some flowers there or a tastefully-placed memento or decoration.

The poverty of a Christian who has to sanctify himself in the middle of the world is closely related to the work by which he lives and supports his family. For a student, poverty is implicit in serious study and in the good use of his time. The student should realize that by receiving this opportunity to continue his education, he contracts a debt towards society and his family; he should be aware that he has a duty to prepare himself competently to be useful. A mother’s poverty is intimately linked to the care of the home, to order and cleanliness. She should make sure that things last. Her poverty will consist in prudent saving, which will lead her to be thrifty and to avoid any personal whims; it will make her consider the quality of the goods she buys and this will often mean going round several shops to compare prices. As for her children, they will be grateful for having been brought up with a certain austerity, which is appreciated by the senses and does not need long explanations when they have seen it evidenced and exemplified in their parents’ lives. This is equally valid when the family is well-to-do. Parents bequeath to their children a splendid inheritance when they show them that work is the best and most reliable capital; they leave them a fortune when they show them the value of things, when they teach them to spend money wisely and at the same time to keep in mind the needs of the man people who suffer on earth; the most munificent legacy is to teach them to be generous.

Almsgiving and detachment from material goods: Effective detachment from things demands sacrifice. Any detachment which is not hard is not real. Christian life is such that it calls for a radical change in attitude towards earthly goods. We must acquire them and use them not as an end in themselves, but as a means of serving God, the family and society. The objective of a Christian is not to *accumulate more and more* but to *love Christ more and more* through his work and his family, as well as through material goods. The generous concern for the needs of others shown by the first Christians (cf. Acts 2:44-47), and which St. Paul taught the faithful of the communities he had founded, will always be an example that will continue to remain in force. A Christian will never be able to rest indifferent to the spiritual or material needs of other people, and he will do all he can to alleviate their needs and find solutions to their problems. Sometimes it will be by contributing financially, at others by giving his time to good works, knowing that the rendering of this service is not confined to supplying the wants of the saints (his other brothers and sisters in the Faith), but also overflows in all directions in many acts of thanksgiving to God. (2 Cor. 9:12) Generosity in giving alms to people in need, or as contributions to good works, has always been a manifestation, although not the only one, of real detachment from material goods and of the spirit of evangelical poverty. Almsgiving consists not merely in giving what we find superfluous, but more particularly in making personal sacrifices, in voluntarily undergoing some genuine privation. This particular offering, made, say, by sacrificing that very thing we perhaps thought we could not do without is very pleasing to God. Almsgiving proceeds from a merciful heart and *is more useful for the one who practices it than for the one who receives it, for the man who makes a practice of almsgiving draws out a spiritual profit from his acts, whilst those who receive his alms receive only a temporal benefit.* (St. Thomas, *Commentary on the Second Epistle to the Corinthians*, 8, 10)

In the same way as He invited the Apostles to follow Him, Our Lord has invited each one of us, wherever we find ourselves, to follow Him. If we are to respond to that call of His we must be punctilious in determining whether we too have *left all things*, even though in fact we have to go on making use of them. We should examine ourselves to see whether we are generous with what we have and use. Are we detached from our precious time? From our health? Do our friends know us as people who habitually live sobriety? Are we generous in almsgiving? Do we avoid incurring expenses which are only a matter of frivolity, vanity or comfort-seeking? Do we look after the things we use; our books, our tools, our clothes? We should ask ourselves, in a word, whether our desire to follow Christ is accompanied by the necessary detachment from things; is our detachment real? Does it find expression in specific deeds? Jesus passes close by us too. Let us make sure we are not giving up the chance of a deeper union with Christ for the sake of a few trifles - for what St. Paul calls *rubbish* (Phil. 3:8) - for nothing but junk.” (From: *In*

Conversation with God, by Francis Fernandez)

Through the intercession of Mary, the Mother of God, St. Joseph, and St. Columbkil, may we grow in the practice of detachment from the things of this world!

In Christ through Mary,
Fr. Kasel

READINGS FOR THE WEEK:

Sunday: Jon 3:1-5, 10/Ps 25:4-5, 6-7, 8-9 [4a]/1 Cor 7:29-31/Mk 1:14-20

Monday: Acts 22:3-16 or Acts 9:1-22/Ps 117:1bc, 2 [Mk 16:15]/Mk 16:15-18

Tuesday: 2 Tm 1:1-8 or Ti 1:1-5/Ps 96:1-2a, 2b-3, 7-8a, 10 [3]/Mk 3:31-35

Wednesday: Heb 10:11-18/Ps 110:1, 2, 3, 4 [4b]/Mk 4:1-20

Thursday: Heb 10:19-25/Ps 24:1-2, 3-4ab, 5-6 [cf. 6]/Mk 4:21-25

Friday: Heb 10:32-39/Ps 37:3-4, 5-6, 23-24, 39-40 [39a]/Mk 4:26-34

Saturday: Heb 11:1-2, 8-19/Lk 1:69-70, 71-72, 73-75 [cf. 68]/Mk 4:35-41

Next Sunday: Dt 18:15-20/Ps 95:1-2, 6-7, 7-9 [8]/1 Cor 7:32-35/Mk 1:21-28