



# Holy Family Area

## CATHOLIC COMMUNITY

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## Growing Closer to God and Fostering Fellowship at Camp Greatness

There were lots of games and plenty of noisy times at the Middle School Camp Greatness at Schoenstatt on the Lake at Sleepy Eye, which ran from July 25-28. But it was the quiet time spent with the Lord during Perpetual Adoration that is the favorite memory for Isaac Voller of St. Joseph Parish.

"I really felt the presence of God without the other boys around," Isaac says. "There was no music. It was a very quiet, prayerful time."

Having just begun eighth-grade this fall, this was the second year that Isaac attended the Diocese of New Ulm's Camp Greatness. He definitely has plans to attend Camp Greatness for high schoolers next year, and plans to recommend Camp Greatness to other boys.

*"It is fun with all the games, and you are creating a closer relationship with God. If I were talking to someone about going, I'd say, 'Go for the games and the closer relationship with God. And the food is good!'" — Isaac Voller*

"It is fun with all the games, and you are creating a closer relationship with God," he says. "If I were talking to someone about going, I'd say, 'Go for the games and the closer relationship with God. And the food is good!'"

The campers enjoy their time engaged in lots of games and outdoor activities. But this retreat setting also provides an op-

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Isaac Voller, fourth from left, attended Camp Greatness for the second time this summer. He enjoyed the outdoor activities, but he has the dearest memories around the Eucharistic Adoration.

# Good FOR THE Giver

Here's a simple riddle: Name something you can't keep if you don't give it away, but if you give it away, it will increase.

The best answer to this riddle, if you haven't already guessed, is love. But the beauty of this paradox is that there can be a number of different answers. Another response might be artistic talent. Ask any artist, and they'll tell you that their skill for drawing or painting diminishes after a few weeks or months of inactivity. But the more they paint, the more their talent grows.

We also see this truth illustrated in nature. The Sea of Galilee, teeming with fish and other wildlife, is one example. All of the water in this beautiful reservoir is constantly being drained through the Jordan River, which stretches for about 60 miles, providing the only fresh water for all of Israel. It finally drains into the Dead Sea, which has no outlet. It is consequently stagnant and totally lifeless, continually evaporating into thin air.

The point, in a nutshell, is that the good steward takes care of his or her gifts by giving them away. As a result, you won't have less left over, but will instead have more!

There is a story about St. Teresa of Calcutta and her visit to one of the hundreds of convents she had founded. The Superior of the convent told her, "Mother, we don't

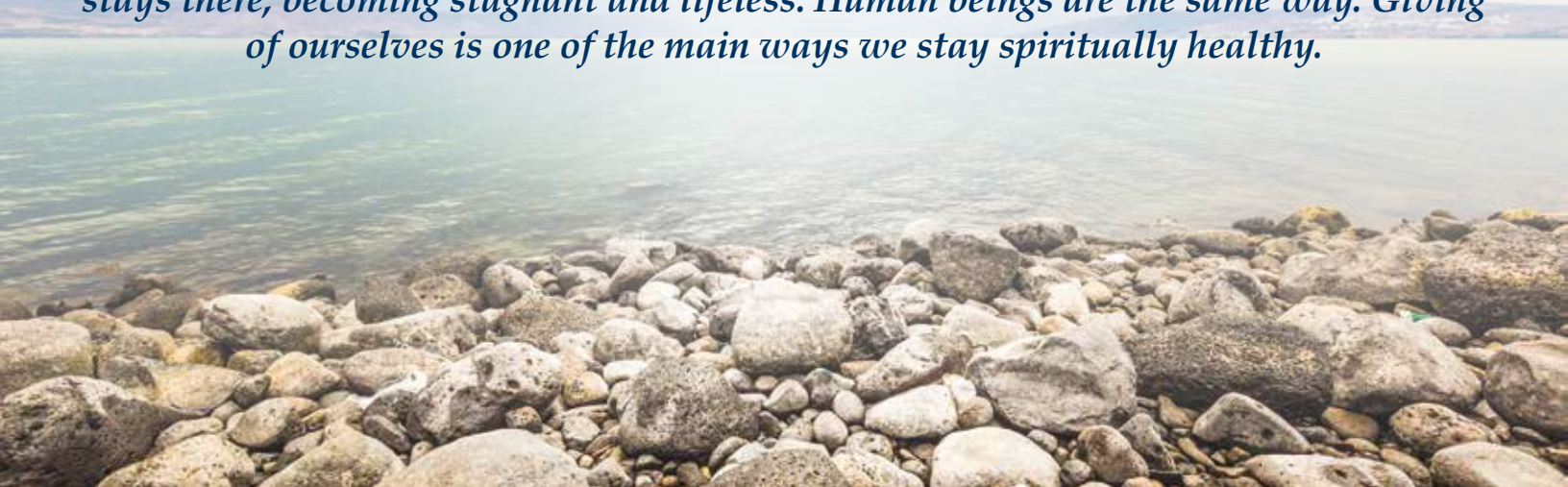
have enough time to do our work with the poor; there's just not enough hours in the day." St. Teresa responded, "Then you need to pray more." When the convent added another full hour of prayer each day, they somehow found that they had enough time to do even more for the poor in that city.

The difficulty with this idea – that by giving we receive – is that it is still a struggle to give. When we arrive at the moment of giving, it appears on the surface that we will have less left over. This is especially true regarding money. When writing a check to a charity or to the parish, you mathematically end up with less money to spend on other things. And yet, the immaterial value of our sacrifice is immeasurable. This is why Jesus speaks so frequently in the Gospels about the spiritual benefits of giving to others. We do have more after we give, but it is simply more of something else – and something better.

When we emphasize stewardship, it is not primarily to increase "volunteerism" or to swell our budget. Indeed, our first aim is always the "good of the giver." It is not because the parish has needs, but because we have a need to give. We recognize that the model Steward is Jesus, who gave all, even His very life, so that we may have everything.

## STEWARDSHIP IN NATURE

*The Sea of Galilee stays fresh and healthy because it "gives away" all its water through the Jordan River. When all that water is finally drained into the Dead Sea, it stays there, becoming stagnant and lifeless. Human beings are the same way. Giving of ourselves is one of the main ways we stay spiritually healthy.*





*A Letter From Our Pastor*

## Being Good Stewards of Our Personal Harvest

My Dear Friends in Christ,

In the United States, October is the month of harvesting. Although many Americans live in urban areas and seldom ever see a farm, the foods we all eat — fruits and vegetables, meats, milk, and the grain for our bread — as you know, come from farms and ranches across America and around the world.

Some of us may feel detached from farm life and think that the harvest has little to do with us, but we are all connected with agriculture more closely than we realize. The success of the harvest affects the prices we pay — and if the harvest were to fail completely, there would soon be nothing available to put on our grocery shelves.

In the Old Testament world, most people were farmers, and the Israelites were to bring offerings to God from the harvest of their fields and flocks. The success of the harvest directly affected their wellbeing during the next year. At their agricultural festivals, “the measure of your own voluntary offering which you will give shall be in proportion to the blessing the Lord, your God, has given you” (Dt 16:10) they were told.



The same holds true for us. We may not have a harvest of fruits or grains, but we do receive a return for our own labor, whether it is in a factory, an office or a classroom. We are also invited by God to return a portion to Him for His glory and our own spiritual welfare, in proportion to the blessings we have received.

It's ultimately a choice we make. Are we going to hoard everything we get, or are we going to give back to God a portion of what He gives us? When we give back to God, will we return just what's left over after everything else is paid, or will our gifts have a higher priority? Are we, as stewards, going to return the first fruits, rather than the leftovers, to God? What choice will you make?

Sincerely yours in Christ,

A handwritten signature in black ink, appearing to read "Fr. Paul Timmerman".

Fr. Paul Timmerman,  
Pastor



# The Sign of the Cross

## A Powerful Prayer Tradition

As Catholics, we are blessed to be part of a faith tradition that stretches back over 2,000 years to its founding by Jesus Christ. Along with the history of our faith come many customs and sacred rituals that become even more beautiful when we delve a little deeper into their origins and meanings. Certainly, such is the case with one of the most visible outward signs of our Catholic faith — the Sign of the Cross.

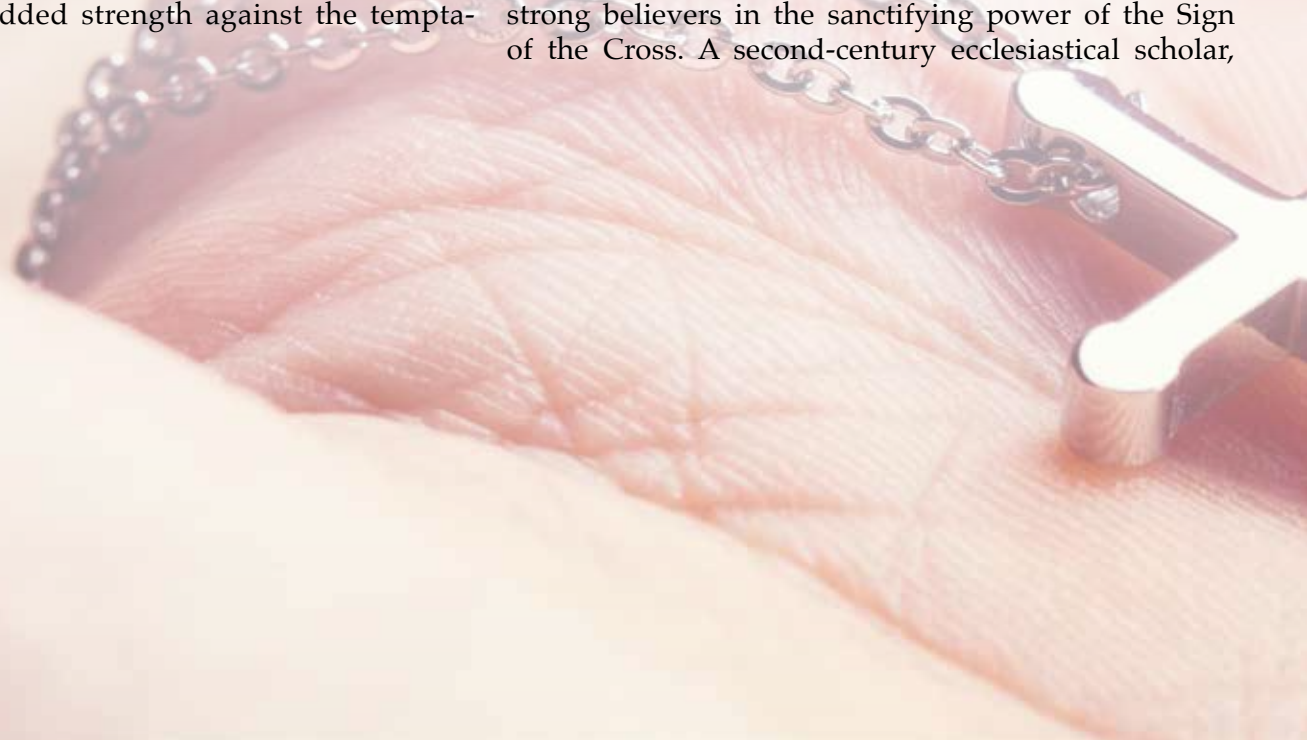
Since we say and make the Sign of the Cross so often, it may easily become a rote, perhaps even thoughtless, action. However, it is important to remember that the Sign of the Cross is much more than a simple gesture. Even in its most basic form, the Sign of the Cross — accompanied by the spoken or unspoken words “In the name of the Father, and of the Son, and of the Holy Spirit” — is a prayer, a creed stating our belief in the Holy Trinity, the dual nature of Jesus Christ, and the dependence of our salvation on His crucifixion and resurrection.

In addition, making the Sign of the Cross is an indication of a willingness to take up our own cross and suffering for the sake of Christ. The prayer is considered one of the greatest weapons against Satan and all demons, and an added strength against the temptations of the flesh.

In the Roman Catholic Church today, the Sign of the Cross is typically made with either three fingers or an open hand touching first the forehead, then the chest, followed by the left shoulder and then the right (in the Eastern Church, the right shoulder is touched before the left). The concept of making a sign, or “setting a seal,” upon the forehead of those who place their faith in the Lord appears in both the Old and New Testaments of the Bible — see Ezek. 9:4 and Rev. 7:3, 9:4, and 14:1.

Early versions of the Sign of the Cross were traced on just the forehead, using the thumb and forefinger held together in the shape of a tiny cross. We still see this version of the blessing performed during Baptisms (with the cross traced on the infant’s forehead) and on Ash Wednesday (with the cross traced in ashes on the foreheads of the faithful). Similarly, when the Gospel is read during the Liturgy of the Word, the priest or deacon leads the congregation in forming this small cross on the forehead, mouth, and chest, indicating a willingness to keep the Word of the Lord in our minds, on our lips, and in our hearts.

There is no doubt that our early Church fathers were strong believers in the sanctifying power of the Sign of the Cross. A second-century ecclesiastical scholar,



# of the Cross: on in the Catholic Church

Tertullian, and a third century saint, St. Cyril of Jerusalem, both wrote about the necessity of performing the Sign of the Cross at one's waking and one's lying down, at entering and leaving a room, at mealtimes, and more. St. Augustine also referenced the importance of marking the cross on the faithful's forehead during the administration of the sacraments.

It is likely that the sign transformed from the tiny cross on the forehead to the larger, full-body cross used today sometime in the fifth century, when heretics began questioning both the dual nature of Jesus Christ — fully human and fully divine — and the unity of the Holy Trinity. Believers in these crucial Church doctrines began forming the cross with three extended fingers (representing the Trinity), keeping the ring finger and little finger pressed down into the palm (representing Christ's dual nature), and tracing a cross on their entire upper body so there could be no mistaking the gesture.

Today, the Sign of the Cross still figures predominantly in our prayer life as Roman Catholics. We commonly perform it upon entering a church (with the holy water as a reminder of our Baptism); at the beginning and end of the Catholic Mass, a Benediction, or the Exposition of the Blessed Sacrament; when opening and closing our personal prayers; at mealtimes; and when passing by a Catholic Church (in recognition of Christ, present in the tabernacle). As the *Catechism of the Catholic Church* reminds us, the frequent, intentional use of the Sign of the Cross can help the faithful dedicate each day to the glory of God and provide strength in the face of trial and temptation (2157).

Now, each time we cross ourselves and proclaim, "In the name of the Father, and of the Son, and of the Holy Spirit," let us do so with an increased awareness of the rich history of the Sign of the Cross and the abundant graces that come to us through this powerful prayer tradition!

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# FORMATION

## *Transformed Through Christ*

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*“Jesus not only calls people to him but also forms them and sends them out in his service.”*

FROM STEWARDSHIP: A DISCIPLE’S RESPONSE

This month, we are emphasizing the third pillar of parish stewardship — formation. Formation is the process of studying Christ’s teachings and incorporating them deeply into our lives. It is a lifelong effort by which we “put on Christ” (Rom 13:14) and are “transformed by the renewal of our minds” (Rom 12:2).

Above all, our formation should include studying Scripture and Church teaching. It should also include discussion with other Catholics and honest self-assessment. Its goal is to “discern the will of God, what is good and pleasing and perfect” (Rom 12:2).

Because formation helps us understand God’s will, it therefore leads naturally to good stewardship. When our minds are transformed through Christ, we become like Him — as Christ gave His life for us, so we give our lives to others.

Formation is not just an individual task. Instead, it is a communal responsibility that, when applied, will further help us to grow as a stewardship community. Each one of us has an inherent need to give — to move from “selfishness to selflessness,” as the Diocese of Wichita’s document *The Pillars of Parish Stewardship* aptly states.

Formation is a process of spiritual growth, and it leads to a deeper understanding of loving others as God loves us.

Naturally, then, our Catholic formation should not end upon celebrating the Sacrament of Confirmation, or turning 18 years old. Formation is a formidable task that we as Catholics should participate in for the duration of our lives. It involves “education of the mind and conversion of the heart” (*The Pillars of Parish Stewardship*), and helps us to lead the stewardship way of life rather than just understand it.

This autumn, why not make formation a part of your routine? Start off by reading 10 minutes of Sacred Scripture a day, or by studying a chapter of the *Catechism of the Catholic Church* on a daily basis. Read a biography of your favorite saint for an example of an individual who lived as a disciple of Christ, and use this person as a role model when tending to your daily tasks. Keep an eye on our weekly parish bulletin for faith formation opportunities at the parish. Before long, your commitment to formation will lead you to naturally live the Catholic faith and understand stewardship in ways that you never imagined before.



# The Council of Catholic Women Fall Fair:

## *"Give and Receive God's Love"*

Every fall, a group of women from our faith community join together to host a community-wide opportunity for food, fellowship and fun.

"It's such a great opportunity to celebrate our faith community because serving others is what God has called each of us to do," says Kim Rupp. "In serving others, we are living out God's commandment to love one another. What a great opportunity to give and receive God's love!"

The Council of Catholic Women (CCW) Fall Fair is a major fundraising event for the CCW that takes place at St. Andrew's Parish Center on the second Sunday of October. This year it will begin at 10:30 a.m. on Oct. 13.

"People can attend Mass and then come over to enjoy the Fall Fair," Kim says. "It ends after the raffle drawings have been completed, usually by 2 p.m."

The women host a soup and sandwich lunch from approximately 11 a.m. to 1 p.m. that includes homemade slices of pie. Other items such as baked and canned goods are available as well.

"There will be fresh produce, homemade goods, religious items and raffle tickets for sale in addition to the meal," Kim says. "There are silent auction baskets put together by CCW members, a big raffle with mainly cash prizes, a quilt raffle and a mini raffle."

There is a door prize drawing every half hour, and at the end of the Fall Fair, the drawings begin for the different raffles and the silent auction basket winners are announced.

"The Fall Fair is open to the community," Kim says. "There is no cost to attend, but it is a fundraiser, and the meal and items offered are all for sale. Flyers and announcements are posted in businesses and in our local newspaper a few weeks in advance to let people know."

Women of the parish are welcome to volunteer to serve on the different CCW committees that host the event.

"I enjoy participating because it's an opportunity to



*The Fall Fair Mini Raffle*

put in a little bit of work over just a few hours in order to provide benefits and opportunities to our parish and our community," Kim says.

The funds raised by the Fall Fair are used to provide an annual gift to the parish in honor of St. Andrew on or near his Feast Day, as well as gifts to the parish such as items for the parish library or appliances for the Parish Center.

"They're also used for cash gifts to our high school graduates and monetary gifts to groups and organizations like Hope Pregnancy Center, Project Turnabout and the Sisters of Mary Morning Star," Kim says.

Come participate in an event that helps make our parish and our community a better place!

"It's a chance to see some people that you may see often or only once a year or so," Kim says. "It's fun to attend a happy event where we can eat a homecooked meal and visit, find some delicious goods, or try our luck at the raffle or silent auction."

*If you would like more information about the Fall Fair at St. Andrew, please contact CCW President JoAnn Masters at 320-564-2366.*

# HOLY FAMILY AREA CATHOLIC COMMUNITY

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[www.holyfamilyarea.org](http://www.holyfamilyarea.org)

## MASS TIMES:

### Sunday

8:30 a.m. — St. Clara, Clara City

10:30 a.m. — St. Joseph, Montevideo

### Tuesday

10:30 a.m. — Luther Haven, Montevideo

### Wednesday

9:30 a.m. — Clara City Care Center, Clara City

### Thursday

Noon — St. Joseph, Montevideo

### Friday

10 a.m. — Granite Falls Manor, Granite Falls

### Saturday

5 p.m. — St. Andrew, Granite Falls

7 p.m. — St. Joseph, Montevideo in Spanish

## CONFESSION TIMES:

### Sunday

8 a.m. — St. Clara, Clara City

### Thursday

11:30 a.m. — St. Joseph, Montevideo

### Saturday

4:15 p.m. — St. Andrew, Granite Falls

## Growing Closer to God and Fostering Fellowship at Camp Greatness

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portunity to disconnect from the outside world and grow closer to God and stronger in faith. They attended Mass each day and prayed the Rosary on their way to Mass. There were prayers each morning and evening, and adoration was held twice during their stay at the convent of the Schoenstatt Sisters of Mary.

Perhaps the best part of that experience was that Isaac expected to have it. And while it was a personal experience Isaac had during the adoration, the camp experience was also a chance for the campers to bond with each other — and God.

“It felt great to bond between all of us,” he says. “It felt like a brother bond with God.”

Campers everywhere have traditionally taken home souvenirs in the leather and wood crafts they make during their stay — but Isaac has brought home something more meaningful and lasting.

“I was really able to bring this feeling back home,” Isaac says. “It will be helpful in school.”

*If you would like more information about Camp Greatness for Boys and Camp Beloved for Girls, please contact Kevin Losleben, Director of Youth and Young Adult Ministry and Co-Director of Religious Education, Diocese of New Ulm, at [klosleben@dnu.org](mailto:klosleben@dnu.org).*