



Holy Family Area

CATHOLIC COMMUNITY

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THE DOMESTIC CHURCH: *Embracing Prayer Opportunities in the New Year and Beyond*

Not only does the Christmas season bless us with the incredible gift of the Incarnation, but it also provides us with the beautiful icon of the Holy Family. For by choosing to be born into a human family, Christ permanently elevated the family unit. That's why each of us is called to become what the Second Vatican Council describes as a "domestic church" in our family living.

"As God, Jesus could have appeared and become human any way that He chose," says Fr. Paul Timmerman. "But He chose to come as an infant to a family, really showing the dignity and importance of the family."

Thus, as we prepare to transition from the high of the Christmas season into what's known as Ordinary Time, Fr. Paul says it's fitting for us to turn our attention more fully to family life, finding new ways to make Christ truly the center of our homes specifically through family prayer time.

"My hope would be to have each of our families praying together at some point daily," Fr. Paul says. "This can be something very simple at first — praying before meals as well as praying some form of nighttime



Melinda Hedman and her girls working to imitate the Holy Family through prayer time before their meal

prayers together before bedtime."

Whether it's praying an Our Father together, a decade of the Rosary, or simply going around as a family and stating prayer intentions, these times of praying together allow the family to become more unified in their spiritual journey. It also allows the family to better emulate our community's namesake — the Holy Family.

"Though undoubtedly holy, because they were all human Mary, Joseph and Jesus were still a normal family," Fr. Paul says. "They ate meals together, they played together, they worked together. And through that, they

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THE CHALLENGE OF *Discipleship*

God calls us to give Him everything – our whole heart, our whole soul, and our whole mind. This is the challenge of discipleship – a lifelong process of more fully placing our lives under the lordship of Jesus Christ.

The reason that God can ask such complete service from us is that He made us. Everything we have belongs to Him! This includes our intelligence, our physical ability, our artistic talent, our family, our finances, our government – anything we may typically think of as “ours.”

It takes courage to recognize that we are not the masters of our possessions and ourselves. Furthermore, as Christians, we believe that because everything we have is a gift from God, we are called to give Him thanks. We express our thanks by using our gifts to further His kingdom on earth. This is the basis for our understanding of stewardship.

We refer to “time,” “talent,” and “treasure” in order to differentiate between the various parts of our life that belong to God. “Time” is the duration of life that God has given us. “Talent” includes the special gifts or strengths God has nurtured in us. “Treasure” is what we have earned through our time and talent.

Even though we identify these three aspects of stewardship, they are still part of the same Gospel-based concept. And even when we focus separately on these parts, it should not signal that one is more

important than the other. Instead, focusing on each aspect one at a time helps us to better concentrate on that area in our lives.

Stewardship is, after all, an attitude. If our goal is to become better stewards, we must have a reason in our minds to do so. Here are the basics of a stewardship attitude:

“God made everything!”

A wholehearted trust that God made all things is essential to understanding stewardship. Recognizing God as the Creator is one of the most basic, profound beliefs of Christianity.

“I am truly blessed!”

It takes humility in order to truly acknowledge God’s goodness. Every great triumph and every little pleasure is a blessing from above, and every strong character trait we possess is a gift from God.

“I believe I am to use God’s gifts for His glory!”

What better way to thank God for His goodness than by using our personal gifts to glorify Him? We are not the owners of our time, talent or treasure. But we are caretakers given the responsibility of spreading God’s kingdom on earth.

A Letter From Our Pastor

Start a New Life, Not Just a New Year

My Dear Friends in Christ,

It's January and that means it's time for New Year's resolutions — at least that's the widespread perception in our culture. So, I want us to reflect on resolutions for a few minutes.

Often, New Year's resolutions are intended simply to undo the harm we did to ourselves by overindulging in food and drink between Thanksgiving and the end of the year. Some resolutions are changes we know we should make, but aren't really committed to making — thus, they don't last very long.

Reflecting on this in broader terms, when should we make a resolution to eliminate a sinful practice from our life? That question has a simple answer — the moment we realize we're engaging in a sinful practice. In other words, as soon as we realize we're doing something wrong, we should stop. It doesn't matter whether that sin is as "large" as cheating on your spouse or as "small" as sharing vicious gossip — we should stop immediately when we recognize it's a sinful behavior.

Now, I admit that making the changes we need in order to grow closer to Christ is easier said than done. All too often, we fool ourselves into thinking we can make all the changes we need under our own strength and on a convenient timetable. For real change, we need guidance and we need help — a new life, in fact. St. Paul addressed this when he wrote to the Romans (6:4), "We were indeed buried with him through baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, we too might live in newness of life."

In other words, we need a new life, not a new year. We find this new life in union with Christ within His Body, the Church. The Church can provide you with guidance. She has 2,000 years of accumulated



wisdom and experience, beginning with God's own revelation. The Ten Commandments provide a brief, incisive outline for ethical behavior. Help comes from God's grace, available to us in the sacraments and through prayer.

A new life means we have new priorities and a new viewpoint when we look at every aspect of the way we live. It impacts the use of the time we have, the talents God has given us, and the treasure with which He has blessed us. With God's grace and guidance, lived in union with the

Church, we find that "in newness of life" we can "cease doing evil" and "learn to do good." That's a resolution worth making.

Happy New Year!

Sincerely yours in Christ,

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

Fr. Paul Timmerman,
Pastor



..... Questions & Answers About Our

Once again, it's time for our Annual Stewardship Renewal. Every year, someone asks, as you may have asked yourself, "Didn't we just have a Stewardship Renewal? Aren't we sufficiently 'renewed' by now?" Yes, we had a Stewardship Renewal last year, and we're going to have one next year, too! This is an annual occurrence — part of the rhythm of parish life in our Holy Family Area Catholic Community. Just as the Church proposes a time of spiritual renewal each Lent, we believe in the importance of a yearly examination of commitment. Is the Lord asking you to give more time, talent, or treasure to our parish this year?

*Commitment Weekend is
January 25-26. Don't forget to bring
your Commitment Card to Mass!*

How do I use my Commitment Card?

Your Commitment Card allows you to make commitments to prayer, parish ministries, and offertory giving. It is designed to be used by the whole family.

Time Section: Except for the ill and homebound, everyone should be able to check "Come to Mass on Sundays and Holy Days." Try to check at least a few other items. Daily prayer should be a priority for every person trying to grow closer to God.

Talent Section: You can either sign up for new ministries or re-commit to your current ministries. Be sure to write your first name next to the ministry! This is especially important if the card is being used by more than one person.

Treasure Section: Clearly print how much money you plan to give each week or month to our parish. Try to take a step toward giving five percent of your income to your parish.

My age or physical limitations prevent me from being active in the parish. Should I still turn in a Commitment Card?

Yes! The first section of the card — Stewardship of Time — is the most important because it allows

you to make commitments to *prayer*. Even if you can't join a ministry or make it to Mass on Sunday, you can still pray for our parish. Your spiritual support has tremendous value in the eyes of God.

One time I turned in a card, but no one ever called me when I signed up for a ministry.

If this happened in the past, please forgive us! And don't give up on filling out your Commitment Card! We have a very good plan to call every person interested in joining a new ministry. If for some reason the ministry leader does not call you within four weeks of turning in your card, let the Area Office know.

WELCOMING CHRIST
Stewardship Renewal 2020



Holy Family Area
CATHOLIC COMMUNITY

Annual Stewardship Renewal

How much should I give?

Your gift is entirely dependent on how much God has given you. At Holy Family Area Catholic Community, we ask that you give five percent to your parish, one percent to the diocese, and four percent to other charities. Why a percentage of income? First, because the tithe (10 percent) is a scriptural benchmark that the Church has honored for centuries (see Malachi 3:10). Secondly, we give a percentage of income because it is a common-sense standard by which everyone can equitably support the parish. Most of all, we give because we believe God comes first in everything, even finances.

What if I can't fulfill my financial pledge?

While our pledge is not a "contract," we should all make a good-faith effort to fulfill it. Of course, if your financial circumstances change — if you lose your job, for instance — then the amount of money you give the Church will change, too. Likewise, if you get a raise or bonus. The biggest reason many people don't fulfill their pledge is that they attend Mass at another parish when they go on vacation, attend a wedding, etc. If you're out of town, just make up for the missed Sunday when you write your next check to the parish. Using your envelopes is a good way to see which Sundays you missed.

I don't even go to Mass very frequently. Why turn in a Commitment Card?

Because this is your chance to turn over a new leaf! Why not make a commitment to God to come to Mass every Sunday, and then write down that commitment? Even if that's the only commitment you make, take a step forward. Jesus Himself is waiting for you!

What happens if I don't return my Commitment Card?

We will mail you a reminder letter that includes an extra Commitment Card (in case you misplaced yours). Make every effort you can to participate. Our Stewardship Renewal is a very important annual event in the life of our parish. You and your family are part of what makes Holy Family Area Catholic Community a great community! Most importantly, your commitments are actually promises to Christ Himself. All of us are called to give back to God a portion of what He has given us.

WELCOMING CHRIST

Stewardship Renewal



2020 Commitment Card

First & Last Name

Phone

Email

Spouse: First & Last Name

Spouse: Phone

Spouse: Email

Address

CityStateZIP

Please check parish membership:
☐ St. Andrew, ☐ St. Clara, ☐ St. Joseph

After completion, please bring this card to Mass on
January 25/26, or mail using the envelope provided.
Thank you and God bless you!

Every parish family receives a special "Stewardship Package" in the mail that further explains our parish's vision of stewardship. It includes a booklet that describes every ministry in the parish, as well as your Commitment Card.

“Transformed by the Sacred Liturgy”

The Celebration of the Paschal Mystery

In a limited way, the liturgy can be compared to a story or a film – upon a first reading or viewing, we might understand the basic outline of the narrative, yet through every subsequent encounter, the story further unfolds before us, becoming richer and more complex.

Often, inquisitive children teach us about how to understand a story or the Mass. As a child inquires about the priest’s green vestments, the foregrounded wreath or the presence of palm branches, we might pause to recall the symbolism undergirding the rich rituals of the liturgy.

There is a sense of the sacred in the liturgy, but its rituals and ceremonies can appear as empty pantomimes when divorced from their meaning. Far from empty signs, the liturgy is the celebration of the Paschal mystery, of Christ’s passion, death, resurrection and glorification by which He “accomplished the work of our salvation” (*Catechism of the Catholic Church*, 1067).

From the Greek *leitourgia*, meaning public service or worship, liturgy in the Christian tradition refers to the communal participation of the people in the work of God, and God is always present and at work in the liturgy, acting in and with the Church through the sacraments.

Annually, the Church’s liturgical year is structured around the Paschal mystery, which we observe every Sunday. We begin each year with a season of anticipating Christ’s birth, and following a celebration of Christ’s Incarnation, we gradually enter a period of preparation for the Easter Triduum, for His passion, death and Resurrection. The year closes with a period of ordinary time – a time to grow in our faith and in living out the Gospel.

Daily, the Liturgy of the Hours unifies the Church Militant in prayers said by the clergy and increasingly by the laity. As the liturgical calendar structures our year, the Liturgy of the Hours structures our day, offering us an opportunity to consecrate each present moment to Christ.

Ultimately, the liturgical life of the Church “revolves around the Eucharistic sacrifice and the sacraments” (CCC 1113), for we receive God’s grace to fortify us in our spiritual lives and as His disciples through the sacraments, particularly the Holy Mass.

The Mass nurtures us spiritually, inviting us to reflect on the Paschal mystery and to lift our hearts to God as individuals and a community through spoken



and sung prayer.

The Mass moves us corporeally, drawing us to sit as we listen to the Word, to stand as we unanimously profess our faith, and to kneel as the bread and wine become the Body and Blood of Christ.

The Mass inspires us apostolically, sending us out to proclaim the Gospel and to share Christ with our brothers and sisters.

Though the “source and center” of all prayer, the liturgy and a sense of the sacred has, in some ways, become marginalized in the American Church. Once robust parishes are seeking to rebuild, but they frequently overlook the connection between the empty pews and the decentralization of the liturgy, which was underscored by Pope Emeritus Benedict XVI.

“I am convinced that the crisis in the Church that we are experiencing today is, to a large extent, due to the disintegration of the liturgy,” Pope Emeritus Benedict XVI wrote in his autobiography *Milestones*.

Something in the simplicity of the child’s experience of the liturgy teaches us to return to what we might call the basics of the faith – meaning a love for the Holy Sacrifice of the Mass, the sacraments and the rituals of the Church. Only through the liturgy are we nurtured on our stewardship journey and inspired to proclaim the Gospel.

As Archbishop Alexander Sample from the Diocese of Portland, Ore., writes, “If we are transformed by the sacred liturgy, then we, as believers, can help transform the culture.”

Praying In His Presence:

First Sunday Adoration at St. Clara

Some people love to pray outside. Some enjoy the relaxation of a comfortable chair at home. Others find time to talk with God when they're driving. Then there are those who connect with the Lord in a special way during Eucharistic Adoration. And while the Lord loves to hear from His children regardless of their location, there's certainly something special about being in His Presence.

Each first Sunday, from 2 to 4 p.m., parishioners are invited to spend time with the Lord, present in the Blessed Sacrament, at St. Clara in Clara City. Some stay for the entire time, while others come in for only a few minutes. Yet, everyone who enters has the opportunity to sit before the Eucharist, spending time in contemplation and silence, for whatever time they're able.

As Catholics, believing in the True Presence of Jesus in the Eucharist, we have the privilege not only to receive His Body and Blood at Mass, but also to spend time in prayer, adoring Him. While any time spent in prayer is of upmost value, there is nothing that compares with sitting face to face with Jesus in Adoration.

St. Clara parishioner Amy Speiser first experienced Eucharistic Adoration as a college student, at the encouragement of friends. Now, Amy works alongside others at St. Clara to help coordinate the time of prayer, each month.

"Having that experience really opened my eyes to see what adoration holds for us," Amy says. "The main difference between adoration and other forms of prayer is that Jesus is actually right there, visible to our eyes. It brings prayer to a whole new level with Him physically being there."

In a world that seems to be constantly becoming more and more noisy, Amy has found that Eucharistic Adoration is an opportunity to silence the things that beg for her attention and quiet her heart to truly listen for the voice of God.

"Silence is really important," Amy says. "God speaks in silence and if you're living a really busy and noisy life, and are caught up in everything, there's no time for

silence where God can really speak.

"When I go to adoration, it provides that silent time where I need to reflect and truly listen," she adds. "Oftentimes when I'm sitting in silence, the things that have been burdening me come to light, so it's a great way to bring that to Jesus, and say, 'I'm here now, can You please take this and help me?'"

As the new year begins and we focus on making resolutions for improving our lives, Amy encourages all parishioners to consider making Eucharistic Adoration a habit.

"Just give it a shot," she says. "You never know what could happen. Especially with the cold weather, sometimes I don't want to go out there — but if you push through, overcoming that and going, it's a tremendous step. I know after I go to adoration, I come out feeling like my burdens have been lifted."

"God comes and meets you where you're at in life," she adds. "Just come and see what it's like."



Eucharistic Adoration at St. Clara is an opportunity to spend time in prayer, in the True Presence of Christ in the Eucharist.

If you would like more information on our First Sunday Adoration at St. Clara, please contact Amy Speiser at 320-894-6079 or a.e.speiser96@gmail.com, or the Area Office at 320-269-5954. Adoration times are: St. Andrew — every first Tuesday 3 to 5 p.m., second Sunday 2 to 4 p.m.; St. Joseph — every first Thursday 8 a.m. to 12 p.m., third Sunday 3 to 9 p.m. Please join us!

HOLY FAMILY AREA CATHOLIC COMMUNITY

512 Black Oak Ave.
Montevideo, MN 56265

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

9:30 a.m. - 10 a.m. — St. Joseph, Montevideo

4:15 p.m. — St. Andrew, Granite Falls

The Domestic Church *continued from front cover*

show what family life is called to be.”

Describing it as a real game-changer, Fr. Paul says that family prayer time is what bridges the home and Church. It’s what allows us to truly live the Christian faith rather than limiting it to our Sunday Mass attendance. And this is true of every family, be they younger couples with small children or empty nesters.

“Family prayer time is all about inviting Jesus into the home so that faith becomes part of our everyday life and it’s not limited to just Sundays,” Fr. Paul says. “And because we’re not just physical but also spiritual beings, it’s so important that we carve out that time for prayer together. It’s how our couples and families become truly unified.”

Though fostering a family prayer life might take some effort, particularly at the beginning, Fr. Paul says the fruits of it are truly abundant. First and foremost, it allows family members to form a more intimate relationship with the Lord, predisposing them to hear and embrace His calling. It also brings the family together, creating a greater sense of intimacy and trust — in turn, opening the doors for better communication.

So, as the year 2020 officially begins and we turn our minds toward those New Year’s resolutions and goals, let us each consider how we are being called to become a more holy family this year, and how we can better invite the Lord into our family’s hearts and minds.

“I truly hope this year that all of our families will either begin a habit of prayer as a family or that they will grow deeper in their prayer journey together,” Fr. Paul says. “And from this, they may be all the more strengthened, bringing us all together as a Holy Family Area Catholic Community.”