

Bulletin for the Catholic Parishes of Oklee, Grygla, and Goodridge

Contact Information

Clergy: Fr. Adam Hamness
frhamness@oggcatholic.org

Bookkeeper/Secretary: Deb Whalen
parishstaff@oggcatholic.org

Address: Post Office Box 126
301 Governor Street
Oklee, MN 56742

Website: www.oggcatholic.org

Telephone: (218) 796-5844

Emergency Line: (218) 209-2686

Office Hours

Tuesday & Wednesday 8:30 a.m. — 3:30 p.m.
Thursday 8:30 a.m. — 11:30 a.m.

Bulletin Deadline

Wednesday: Noon

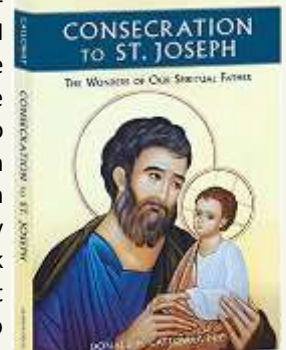
Clergy Column

This is a two-week bulletin.

We won't have any daily Masses this coming week. I am heading down to the Cities to visit my brother's family, and I will finally get to meet my new nieces! I will be back for New Year's Masses.

Year of St. Joseph

With quite a last-minute announcement, Pope Francis declared on December 8th that it would be the start of a Year of St. Joseph, to last until December 8th next year. This year is chosen to commemorate the 150th anniversary of declaring St. Joseph the Patron of the Universal Church. I am excited about this theme and this year, and I am looking for some good ways to make it special. If you have any ideas, let me know. I recommend that you plan to do the "Consecration to St. Joseph" in preparation for his Solemnity on March 19th. I recommend using the book by Fr. Donald Calloway. I used this book last year and it is amazing. Order it online now so you have it in time to begin on February 15th.



Mass Time Swap in Grygla and Goodridge

Starting on January 3rd, Goodridge will be at 10:00 a.m. and Grygla will be at 11:45 a.m.

St. Francis Xavier Parish in Oklee

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	8:00 a.m.	7:30 a.m.
Tues:	8:00 a.m.	7:45 a.m.
Wed:	8:00 a.m.	7:45 a.m.
Thurs:	8:00 a.m.	7:45 a.m.
Fri:	8:00 a.m.	7:45 a.m.

St. Clement Parish in Grygla

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	11:30 a.m.	11:45 a.m.

St. Ann Parish in Goodridge

	<u>Mass Times</u>	<u>Confessions</u>
Sun:	9:45 a.m.	10:00 a.m.

Every Christian Family is Called to be a Holy Family, with Jesus at the Center

During the Octave (eight days) of Christmas we celebrate the Feast of the Holy Family in the Catholic Liturgical Year. The significance of the Feast becomes much more meaningful when we consider the deeper truths it actually reveals - about who we are called to become. Yes, it teaches us much about Jesus, Mary, and Joseph. But it also speaks to every Christian who lives in a Christian family.

Each one of us finds out how to live differently by making Jesus Christ the center of our life together. That is how we can learn to live what I like to call a *naturally supernatural* family life. After all, we are *Christians*, followers of Jesus the Christ. Christianity is more than piety, it is meant to become reality, a whole new way of living. It was in Antioch that they were first called Christians. (Acts 11:26) Prior to that they were referred to as "The Way" (Acts 9:2, Acts 11:26). Christianity is a way of life.

Through our Baptism, we are now invited to live our lives in Jesus Christ by living them in the Church - which is the Risen Body of Christ, and thereby continue His redemptive mission as He lives His life in and through us. I use the expression "living in the church" - and write about it very frequently. Over the years I have discovered that most people who first hear it or read it have no idea what I mean.

Some think I am saying we should live a sort of surreal "holier than thou" kind of life, filled with frequent bursts of piety. Others think I am simply being impractical. However, I am addressing a fundamental truth revealed in the teaching of the Bible and the Christian tradition. The Church is fundamentally relational. We now "live" in Jesus Christ, with one another, for the sake of the world which God still loves (John 3:16).

He is still sending His Son into the world through His Body, the Church, of which we are members (1 Cor. 12:27). The Church continues the redemptive mission of the Lord Jesus who is its head. The Church is also the place where we learn, as the Apostle Paul wrote to the Colossian Christians, to "put on love, that is, the bond of perfection". (Col. 3:14)

The Church, as a sacrament and sign, mediates and reveals the Lord's life to us. That is what grace is. We are made, by grace, in the words of the Apostle Peter, "partakers of the divine nature" (2 Peter 1:4). Through the Word proclaimed and the Sacraments celebrated and received, the ministry of Jesus continues. Jesus is alive! He has been raised from the dead.

The Head and the Body cannot be separated. Jesus Christ continues his ministry through His Church. As the Catholic Catechism states with such simplicity and profundity "The Church in this world is the sacrament of salvation, the sign and the instrument of the communion of God and men." (CCC# 780)

Our Sunday liturgical readings on Sunday, in the Roman Rite of the Catholic Church, rotate over a three year sequence. When we follow Cycle A, the Gospel text is taken from the second chapter of Matthew (Mt. 2:13-15, 19-23). It tells of the journey of the Holy family to Nazareth when, after being warned in a dream by an angel, Joseph, the Guardian of the Redeemer and Husband of Mary, steered them away from threat of Herod and to the town where the child would be raised and fulfill another of the ancient prophecies, He shall be called a Nazorean.

During Cycle B, the text tells us about the presentation of Jesus in the temple account in St. Luke and the beautiful canticle of Zechariah. (Luke 2:22-40) When the Holy Family leaves the temple to return to Nazareth, we read these words: "When they had fulfilled all the prescriptions of the law of the Lord, they returned to Galilee, to their own town of Nazareth. The child grew and became strong, filled with wisdom; and the favor of God was upon him". They lived a normal family life, transformed by the presence of Jesus in their midst.

Cycle C contains the account of the twelve year old Jesus

getting lost in the temple and causing great anguish to his parents. (Luke 2:41-52) "After three days they found him in the temple, sitting in the midst of the teachers, listening to them and asking them questions, and all who heard him were astounded at his understanding and his answers. When his parents saw him, they were astonished, and his mother said to him, "Son, why have you done this to us? Your father and I have been looking for you with great anxiety."

"And he said to them, "Why were you looking for me? Did you not know that I must be in my Father's house?" But they did not understand what he said to them. He went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. And Jesus advanced in wisdom and age and favor before God and man."

All of the accounts, in each year, point us to the village of Nazareth and what occurred there. It is Luke who offers that profoundly important insight into the supernaturally natural life of the Holy Family. There, in Nazareth, the Holy family lived a Holy life, precisely because Jesus was at the center of it all. It was also a very human life. The two are inseparable when Jesus is placed at the center of it all. That is the point of this Feast for you and me.

We can learn the meaning and mystery of this beautiful Feast and apply it to our own family life. The path to our own holiness is found in living our ordinary family life - with the Lord Jesus at the center of it all. It all becomes naturally supernatural.

In a beautiful address on [December 28, 2011](#), at a Wednesday audience, Pope Emeritus Benedict XVI spoke of the life of the Holy Family in Nazareth. Here is a short excerpt: "The house of Nazareth is a school of prayer where we learn to listen, to meditate, to penetrate the deepest meaning of the manifestation of the Son of God, drawing our example from Mary, Joseph and Jesus."

"The Holy Family is an icon of the domestic Church, which is called to pray together. The family is the first school of prayer where, from their infancy, children learn to perceive God, thanks to the teaching and example of their parents. An authentically Christian education cannot neglect the experience of prayer. If we do not learn to pray in the family, it will be difficult to fill this gap later. I would, then, like to invite people to rediscover the beauty of praying together as a family, following the school of the Holy Family of Nazareth."

The Christian family is the first cell of the whole Christian Church. It is the place where we begin the journey toward holiness and learn to become more fully human. The Incarnate Word, Jesus Christ, became one of us. He was born into a human family. That was neither accidental nor incidental. There, in what the late Pope Paul VI called the "School of Nazareth", we can learn the way of love. The late Pope's reflection called The Example of Nazareth is in the Office of Readings for the Liturgy of the Hours (the breviary) for the Feast of the Holy Family.

Every moment of his time among us Jesus was saving the world, re-creating it from within. To use a word from the early Church Father and Bishop St. Irenaeus of Lyons, he was *recapitulating* the entire human experience. There, in the holy habitation of Nazareth, within a family, He forever transformed family life. Now, He wants to teach us how to live in His presence, if we will enroll in this School of Nazareth and learn how to live the Way, the Christian life, in the fullness of our human experience. .

From antiquity the Christian family has rightly been called a "domestic church". In our life within the Christian family Jesus Christ is truly present. However, we need the eyes to see Him at work, the ears to hear His instruction and the hearts to make a place for Him to dwell. In our family we can learn the way of selfless love by enrolling in the School of Nazareth.

Jesus spent 30 of his 33 earthly years in Nazareth. Some spiritual writers have called these the hidden years, because there is so little written about them in the Gospel narratives. However, they reveal the holiness of ordinary life and show us how it becomes extraordinary for those baptized into Christ. From his conception, throughout His saving life, death and Resurrection, the One whom scripture calls the New Adam was making all things new. The

Fathers of the last great Council of the Church put it this way:

"The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come, namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. He Who is "the image of the invisible God" (Col. 1:15), is Himself the perfect man."

"To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled, by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin."

In the holy habitation of Nazareth, Jesus transformed daily family life. Already blessed as God's plan for the whole human race and the first society, marriage and the Christian family has been elevated by and in Jesus Christ to a Sacrament, a vehicle of grace and a sign of God's presence. The Church proclaims that Christian marriage, and the family founded upon it, is a vocation, a response to the call of the Lord to follow Him. In the Holy Family of Jesus, Mary and Joseph, we learn the way of love in the School of Nazareth.

The phrase "domestic church" was one of particular fondness to the great Bishop of Constantinople, John Chrysostom. It was a framework for the teaching of the Second Vatican Council on Christian marriage and family life. Saint John Paul II developed this teaching in his "[Christian family in the Modern World](#)" and his "[Letter to the Family](#)". In these writings he invites every Christian family to, using his own powerful phrase, "become what you are, a domestic church". These two teachings are a must read for any Christian family seeking to fulfill its call in this new missionary age of the Church.

The Holy Family of Jesus, Joseph and Mary is not only our model, it is the beginning of the new family of the Church. Our Gospel story today tells us of a family trip which is packed with lessons for those enrolled in the School of Nazareth. In and through the ordinary stuff of daily life we find Jesus and in the encounter discover ourselves. Pope Paul VI wrote:

"Nazareth is a kind of school where we may begin to discover what Christ's life was like and even to understand his Gospel. Here we can learn to realize who Christ really is. Here everything speaks to us, everything has meaning."

This is what I mean when I say that we live in Church. We were baptized into the Lord and now live in His Risen Body as members. The Church is a communion, a relationship in Jesus Christ. The Christian family is the smallest cell of that Body of Christ. The extended church community is a family of families.

This understanding is more than piety - it is sound ecclesiology and solid anthropology. It is reality now for those who are baptized into Christ and His Body. Family life is where the rubber hits the road for most Christians. It is here where the universal call to holiness, in all its real, earthy, humanness and ordinariness, is first issued. It is here where we learn the way of discipleship.

Family is where progress in the Christian life, the way of ordinary holiness, can find its raw material. Whether we choose to respond to grace - and develop the eyes to see, ears to hear, and hearts to accept the hidden invitations to learn to love beneath the surface of that daily stuff - is all wrapped up in the mystery of human freedom. Our choices not only affect the world around us, they make us become the people we will become.

Oklee	Sunday	12/27/20	8:00 a.m.	<i>Pro Populo</i>
Grygla	Sunday	12/27/20	10:15 a.m.	Irlbeck Family
Goodridge	Sunday	12/27/20	12:00 p.m.	Private Intention
Oklee	Tuesday	12/29/20	NO MASS	NO MASS
Oklee	Wednesday	12/30/20	NO MASS	NO MASS
	<i>New Years Eve</i>			
Oklee	Thursday	12/31/20	5:30 p.m.	† Jennifer Valtierra
	<i>New Years Day</i>			
Goodridge	Friday	1/01/2021	9:00 a.m.	<i>Pro Populo</i>
Grygla	Friday	1/01/2021	10:30 a.m.	† Leroy Irlbeck
Oklee	Sunday	1/03/21	8:00 a.m.	Leona Arceno
Goodridge	Sunday	1/03/21	10:00 a.m.	<i>Pro Populo</i>
Grygla	Sunday	1/03/21	11:45 a.m.	† David VanHeel
Oklee	Tuesday	1/05/21	8:00 a.m.	† Larry O'Neill
Oklee	Wednesday	1/06/21	8:00 a.m.	Sierra Gilbertson
Oklee	Thursday	1/07/21	8:00 a.m.	Richard Perreault
Oklee	Friday	1/08/21	8:00 a.m.	† Louis Violette
Oklee	Sunday	1/10/21	8:00 a.m.	Hankinson Franciscans
Goodridge	Sunday	1/10/21	10:00 a.m.	† Steve Panek
Grygla	Sunday	1/10/21	11:45 a.m.	<i>Pro Populo</i>

Weekly Reflections

"...as the Lord has forgiven you, so you must forgive." - Colossians 3:13

Forgiving is one of the hardest things for people to do. We can't give what we don't have. We need to receive God's mercy and forgiveness first before we can give it to others. Go to the sacrament of Reconciliation and receive God's mercy and forgiveness. Then, share give the gift of forgiveness with someone – a family member, a friend or a co-worker. Pick up the phone or text someone right now.

Tithing

St. Francis Xavier's in Oklee

December 20, 2020

Adults Envelopes	\$1384.00
Loose Plate	\$70.00
Thanksgiving	\$200.00
Retired Religious	\$150.00
Endowment Priest's	\$5.00
Flowers for Altar	\$9.00
Christmas	\$550.00
Christmas Flowers	\$65.00
Total	\$2433.00

St. Ann's in Goodridge

December 20, 2020

Adults Envelopes	\$605.00
Men's Club	\$600.00
Endowment Priest's	\$10.00
Loose Plate	\$30.00
Total	\$1245.00

St. Clement's in Grygla

December 20, 2020

Adults Envelopes	\$545.00
Loose Plate	\$30.00
Retired Religious	\$30.00
Cemetery	\$1000.00
Endowment Priests	\$35.00
Total	\$1640.00

St Francis Xavier's Oklee, MN

Sunday, December 27, 2020
Lector: Mary Ann Lambert

New Years Eve
Lector: David Bachand

Sunday, January 3, 2021
Lector: Jacob Melby

Sunday, January 10, 2021
Lector: Mary Lynn Bachand

St Ann's Goodridge, MN

Sunday, December 27, 2020
Lector: Gerri

Solemnity of Mary, New Years Day
Lector: Carol

Sunday, January 3, 2021
Lector: Eliza

Sunday, January 10, 2021
Lector: Karyl

St Clement's Grygla, MN

Sunday, December 27, 2020
Lector: Jody

Solemnity of Mary, New Years Day
Lector: Dawn

Sunday, January 3, 2021
Lector: Daniel

Sunday, January 10, 2021
Lector: Laurie



From page 2

St. Paul exhorted the early Christians to "Have this mind among yourselves which was in Christ Jesus, who though He was in the form of God, did not count equality with God a thing to be grasped, but emptied himself." (Phil. 2:5). The Greek word translated emptied in St. Paul's letter to the Philippians is *kenosis*.

This word refers to the voluntary pouring out-like water-of oneself in an act of sacrificial love. This emptying is the proper response of the love of a Christian for the One who first loved us. It is also the very heart of the vocation of Christian marriage and family.

When the right choices are made in this life of domestic *kenosis*, this life of domestic emptying which is lived in the Christian family, we begin to change. We are converted. We cooperate with the Lord's invitation to follow Him by exercising our human freedom; we choose to give ourselves away in love to the other, and find ourselves made new.

In this life of responding to the Lord's invitations we are gradually transformed into an image, a living icon, of Jesus Christ, as Pope Emeritus Benedict XVI reminded the faithful. This way of holiness is not easy, as anyone who has lived the vocation can attest, but make no mistake; it is a very real path to holiness. It is also a wonderful one.

The challenge lies in the choices we make, daily, hourly, and even moment-by-moment. Two trees still grow in the garden of domestic life. They invite the exercise of our freedom, which is the core of the Image of God within us. There is the tree in Eden where the first Eve said, No I will not serve. Then, there is that Tree on Calvary where Mary, the Second Eve, as the early Church Fathers called her, stood with the beloved disciple John and, along with him, again proclaimed her YES.

Through those choices, presented to us from the moment we open our eyes every morning to the time we close them at night, we are invited to learn in the School of Nazareth and, in imitation of the Holy Family, become a domestic church. In our daily lives we can learn to love, pray and grow in holiness in the "School of Nazareth".

St. Paul also wrote to the early Christians: "Brothers and sisters: Put on, as God's chosen ones, holy and beloved, heartfelt compassion, kindness, humility, gentleness, and patience, bearing with one another and forgiving one another, if one has a grievance against another; as the Lord has forgiven you, so must you also do. And over all these put on love, that is, the bond of perfection." (Col. 3)

The first school of prayer and practice, the place where we learn this new way of life, is the first cell of the Church, the domestic church of the Christian family. The Holy Family of Jesus, Mary and Joseph is more than a holy card, it is our pattern for growing in holiness.

Recently Deceased Loved Ones

†Joey Johnson
 †Allen Paquin
 †Chris Tougas
 †Larry O'Neill
 †Yvonne Boucher
 †Bonnie Buchmeier
 †Janet Pearson
 †David Dessellier
 †Rita Bonagura Vaughn
 †Ann Peterson
 †Irene Dessellier
 †Floyd Neuschwander
 †Ted Lussier
 †LaVonne Radniecki
 †Brigitta Dobmeier
 †Mary Jean Altendorf
 †Mike Bourque
 †Fr. Don Braukmann
 †Florence Dunham
 †Msgr. Donald Krebs
 †Betty Barsness
 †Floyd Charest
 †Jim Dulka
 †Avis Frazer
 †Lauretta Stucy
 †Tom Toulouse
 †Marlyn Dessellier
 †Gerald Cote
 †Phyllis Martell
 †Theresa "Bergeron" Lucken
 †Jerome Hruby
 †Irene Kiesow
 †Msgr. Michael Patnode
 †Donnie Knutson
 †Jerry Johnson
 †Ron Rustan
 †Joan Carpenter
 †Leroy Irlbeck
 †Lowell Smeby

Pray For Those Who Are Sick

Delton Sebenaler
 Donnie Tougas
 Kenneth LaCoursiere
 Shirley Dessellier
 Michael Bachand
 Annette LaCoursiere
 Debra Olson
 Jack Miller
 Kimberly Johs
 Ambrose Beaudoin
 Steve Sebenaler
 Don LaCoursiere
 Cindy Deterrman
 David Longtin
 Marie Adams
 Grace Rundell
 MaryAnn Lambert
 Bailey Herried Drotts
 George Pittman
 Bambi Lambert
 Lucille Christianson
 Doris Dessellier
 Danielle Swanson
 Mark Stromberg
 Sylvia Remick Morey
 Penny Kalar
 Jo Lambert
 Richard Perreault
 Tony Radniecki
 Darren Tougas
 Elaine Radniecki
 Gary Polansky

