



## St. Denis - Shiocton

N5591 Second Street, Shiocton, WI 54170

## St. Patrick - Stephenville

N3686 State Highway 76, Hortonville, WI 54944



ST. PATRICK  
CATHOLIC CHURCH  
STEPHENVILLE

# January 2, 2021



## THE EPIPHANY OF THE LORD

They were overjoyed at seeing the star, and on entering the house they saw the child with Mary his mother. They prostrated themselves and did him homage. Then they opened their treasures and offered him gifts of gold, frankincense, and myrrh. - Mt 2:10-11

Excerpts from the Lectionary for Mass ©2001, 1998, 1970 CCD.

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### Parish Office

N3686 State Hwy 76  
Hortonville, WI 54944  
920.757.5090

office@stdenis-shiocton.org  
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**After Hours Emergency Line**  
Phone: 920.986.3369

### Visit Our Parish Websites

[www.stdenis-shiocton.org](http://www.stdenis-shiocton.org)  
[www.stpatrick-stephenville.org](http://www.stpatrick-stephenville.org)

### Priest

#### Fr. Michael Thiel

priest@stdenis-shiocton.org  
priest@stpatrik-stephenville.org

### Directress of Discipleship

#### Cassandra Kowaleski

disciples@stdenis-shiocton.org  
disciples@stpatrik-stephenville.org

### Office Coordinator

#### Liz Lefeber

office@stdenis-shiocton.org  
office@stpatrik-stephenville.org

### Sunday Masses

8 AM St. Patrick  
10 AM St. Denis

### Weekday Sacraments & Prayer

#### Monday at St. Denis

7 AM Adoration  
5:30 PM Confession  
6 PM Mass\*

#### Tuesday at St. Denis

7 AM Adoration  
5:30 PM Confession  
6 PM Mass

#### Wednesday at St. Denis

7:30 AM Confession  
8 AM Mass  
4-8 PM Adoration

#### Thursday at St. Patrick

6:30 AM Mass  
7 AM-Noon Adoration  
7 AM Confessions

#### Saturday at St. Patrick

9 AM Mass\*  
9:30-10:30 AM  
Confession & Adoration

\*1st Monday and 3rd Saturday,  
Masses are celebrated Ad Orientem

### Confession:

Father Michael is also regularly  
available after masses or by appointment

## Reflections on the Church and America's New Religions - Part 2

**Address delivered to Congress of Catholics and Public Life in Madrid Spain on November 4, 2021 by Most Reverend José H. Gomez, Archbishop of Los Angeles & President of the United States Conference of Catholic Bishops**

*Part 1 of this address was published here on December 26*

### 2. America's new political religions

Here is my thesis. I believe the best way for the Church to understand the new social justice movements is to understand them as pseudo-religions, and even replacements and rivals to traditional Christian beliefs. With the breakdown of the Judeo-Christian worldview and the rise of secularism, political belief systems based on social justice or personal identity have come to fill the space that Christian belief and practice once occupied. Whatever we call these movements — “social justice,” “wokeness,” “identity politics,” “intersectionality,” “successor ideology” — they claim to offer what religion provides.

They provide people with an explanation for events and conditions in the world. They offer a sense of meaning, a purpose for living, and the feeling of belonging to a community. Even more than that, like Christianity, these new movements tell their own “story of salvation.” To explain what I mean, let me try to briefly compare the Christian story with what we might call the “woke” story or the “social justice” story.

The Christian story, in its simplest form, goes something like this: We are created in the image of God and called to a blessed life in union with him and with our neighbors. Human life has a God-given “telos,” an intention and direction. Through our sin, we are alienated from God and from one another, and we live in the shadow of our own death. By the mercy of God and his love for each of us, we are saved through the dying and rising of Jesus Christ. Jesus reconciles us to God and our neighbors, gives us the grace to be transformed in his image, and calls us to follow him in faith, loving God and our neighbor, working to build his Kingdom on earth, all in confident hope that we will have eternal life with him in the world to come.

That's the Christian story. And now more than ever, the Church and every Catholic needs to know this story and proclaim it in all its beauty and truth. We need to do that, because there is another story out there today — a rival “salvation” narrative that we hear being told in the media and in our institutions by the new social justice movements. What we might call the “woke” story goes something like this:

We cannot know where we came from, but we are aware that we have interests in common with those who share our skin color or our position in society. We are also painfully aware that our group is suffering and alienated, through no fault of our own. The cause of our unhappiness is that we are victims of oppression by other groups in society. We are liberated and find redemption through our constant struggle against our oppressors, by waging a battle for political and cultural power in the name of creating a society of equity.

Clearly, this is a powerful and attractive narrative for millions of people in American society and in societies across the West. In fact, many of America's leading corporations, universities, and even public schools are actively promoting and teaching this vision. This story draws its strength from the simplicity of its

explanations — the world is divided into innocents and victims, allies and adversaries. But this narrative is also attractive because, as I said earlier, it responds to real human needs and suffering. People are hurting, they do feel discriminated against and excluded from opportunities in society. We should never forget this. Many of those who subscribe to these new movements and belief systems are motivated by noble intentions. They want to change conditions in society that deny men and women their rights and opportunities for a good life.

Of course, we all want to build a society that provides equality, freedom, and dignity for every person. But we can only build a just society on the foundation of the truth about God and human nature. This has been the constant teaching of our Church and her Popes for nearly two centuries, now. Our Emeritus Pope Benedict XVI warned that the eclipse of God leads to the eclipse of the human person. Again and again he told us: when we forget God, we no longer see the image of God in our neighbor. Pope Francis makes the same point powerfully in *Fratelli Tutti*: unless we believe that God is our Father, there is no reason for us to treat others as our brothers and sisters. That is precisely the problem here.

Today's critical theories and ideologies are profoundly atheistic. They deny the soul, the spiritual, transcendent dimension of human nature; or they think that it is irrelevant to human happiness. They reduce what it means to be human to essentially physical qualities — the color of our skin, our sex, our notions of gender, our ethnic background, or our position in society.

No doubt that we can recognize in these movements certain elements of liberation theology, they seem to be coming from the same Marxist cultural vision. Also, these movements resemble some of the heresies that we find in Church history.

Like the early Manicheans, these movements see the world as a struggle between the forces of good and the forces of evil. Like the Gnostics, they reject creation and the body. They seem to believe that human beings can become whatever we decide to make of ourselves. These movements are also Pelagian, believing that redemption can be accomplished through our own human efforts, without God.

And as a final point, I would note that these movements are Utopian. They seem to really believe that we can create a kind of “heaven on earth,” a perfectly just society, through our own political efforts. Again my friends, my point is this: I believe that it is important for the Church to understand and engage these new movements — not on social or political terms, but as dangerous substitutes for true religion.

In denying God, these new movements have lost the truth about the human person. This explains their extremism, and their harsh, uncompromising, and unforgiving approach to politics. And from the standpoint of the Gospel, because these movements deny the human person, no matter how well-intentioned they are, they cannot promote authentic human flourishing. In fact, as we are witnessing in my country, these strictly secular movements are causing new forms of social division, discrimination, intolerance, and injustice.

*Part 3 to be published on January 9*

*Also available at [archbishopgomez.org/blog](http://archbishopgomez.org/blog)*

## Solemnity Mass Times

### Sunday, January 2

8 AM (SP) Leon Parker †

10 AM (SD) Parishioners of St. Denis & St. Parishes

### Monday, January 3

6 PM (SD) For Holy Marriages in our Parishes

### Tuesday, January 4

6 PM (SD) For Faith-filled Families in our Parishes

### Wednesday, January 5

8 AM (SD) Living & Deceased Members of the  
William & Mary Cummings Family

### Thursday, January 6

6:30 AM (SP) Bishop Ricken Episcopal Ordination Anniversary

### Saturday, January 8

10 AM (SP) Francis Bohman †

### Sunday, January 9

8 AM (SP) Parishioners of St. Patrick & St. Denis Parishes

10 AM (SD) Living & Deceased Members of the  
Donald & Florence Ronk Family

## Adoration

We are in need of regular adorers for Adoration on **Wednesdays, 4-8 PM at St. Denis and Thursdays, 7 AM-Noon at St. Patrick.** Please contact the Parish Office (920) 757-5090 if you can help for an hour or half an hour. Thank you.

## St. Denis Council Meeting

The St. Denis Pastoral Council will meet **Tuesday, January 4,** at 6:45 PM at the Parish Hall. If you have a point of discussion, please contact **Jeff Otto | jeff@toysfortrucks.com**

## Thank You for Contributions

Thank you to everyone who contributed to the flower Memorials, brought in poinsettias and greenery, helped with church decorating, and provided our beautiful music. Your time, talent, treasure, and generosity helped to make our Parishes even more beautiful for this time of year. Merry Christmas & Have a blessed New Year!



You are Welcome to Join Us for **Traditional Latin Mass** on **Friday, January 7**  
**5:30 PM** | Confessions & Rosary  
**6 PM** | Holy Sacrifice of the Mass  
 Light dinner to follow.  
**St. Patrick Parish, Stephenville**  
 N3686 State Rd. 76, Hortonville, WI 54944  
*Approved and Encouraged by Bishop Ricken*

## Parish Financials

### St. Patrick

<u>Monthly</u>	<u>November</u>
Offertory	\$ 7,705
Other Income	\$ 7,705 * Includes Fall Dinner
Total Revenue	\$ 15,410
Expenses	\$ 12,856
Net Revenue Gain/(Loss)	\$ 2,554

### St. Denis

<u>Monthly</u>	<u>November</u>
Offertory	\$ 7,883
Other Income	\$ 926
Total Revenue	\$ 8,809
Expenses	\$ 11,951
Net Revenue Gain/(Loss)	\$ (3,142)

## The Bible in a Year



Start off 2022 by listening along to "The Bible in a Year Podcast" with Fr. Mike Schmitz and Jeff Cavins. This is available on Audible and other podcast apps.

## Beer, Bible & Bourbon

### Who Said Faith Wasn't Fun?

Join Fr. Michael Thiel as we ponder the most important things in the most casual way.

**Monday, January 10, 7 PM**

River Rail Bar & Banquet Hall, Shiocton

## Women's Conference

### 8th Annual Women's Conference

Receive Mercy and Find Grace Creating a Culture of Justice, Love, and Charity through Prayer, Communion and Discipleship

**Saturday, March 12, 2022**

Good Shepherd Catholic Church Chilton

**Featuring:** Dr. Edward Sri, Mother Mary Catherine Rose Sullivan, St. Marie Veritas SV

**Register at:** [inmarysfootsteps2022.eventbrite.com](http://inmarysfootsteps2022.eventbrite.com)



## Liturgical Volunteers for Sunday, January 9 and Monday, January 10

DATE / TIME	ALTAR SERVERS	MUSICIANS	LECTORS	USHERS/GREETERS	SACRISTANS	COUNTERS
<b>Sunday, 1/9</b> 8 AM St. Patrick	Jacob, William, Timothy Sterns	Karla Boushley Jean Julius	Anne Bohman	Glenn & Mary Van Handel	Jeff & Laura Darnick	<b>Monday, 1/10</b> 9 AM Cheryl Knorr Rita Schroth Barb Plamann Gerri Janusheske
<b>Sunday, 1/9</b> 10 AM St. Denis	Tyler & Emma Pamperin	Carolyn Lefebber Jean Julius	Luke Rasmussen	Jared Pamperin Mark Schultz	Mark Schultz	

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