

JANUARY 23, 2022

THIRD SUNDAY IN ORDINARY TIME

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Office staffed T, W and Th, as we are able.

We continue to offer three masses each week to enable people to attend while maintaining appropriate social distancing. The Sunday 9:30 am mass continues to be live streamed on our Facebook page. We are also offering a Saturday 5:00 pm mass and a Sunday 12:00 pm (noon) mass.

Although state capacity restrictions have been lifted and masks are not currently required, we encourage everyone to participate in ways that are safe and appropriate for them. If you wish to maintain physical distancing, the noon mass has the lightest attendance. We are gradually returning elements that have been missing during the pandemic. We recently reinstated congregational singing and ushers and are working towards the return of lectors and servers.

Fr. Joe, Fr. Jude and the staff hold you all in our prayers, and ask that you pray for us and for all the essential workers who are striving to keep things running.

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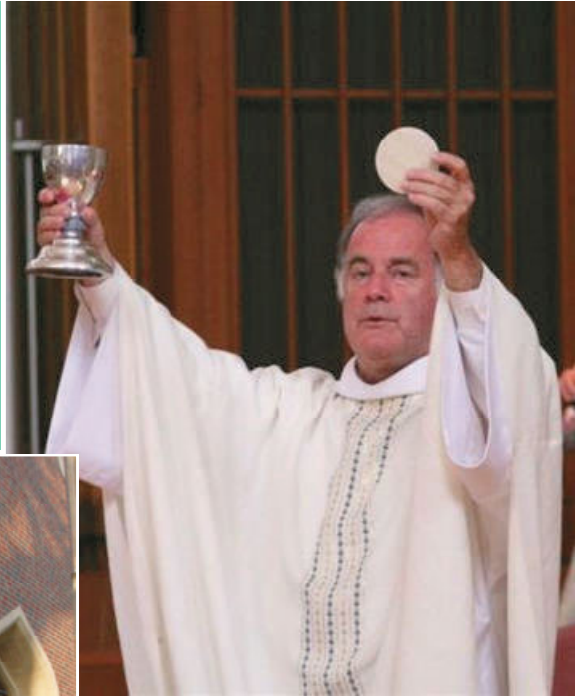
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*“Do your little bit of
good where you are;
it's those little bits of
good put together that
overwhelm the world.”*

Archbishop Desmond Tutu



*Say YES to
love and peace.
Amen! Alleluia!*



This week at St. Albert's(masses and intentions are in **BOLD** type)**Saturday, January 22**

5:00 pm mass Patrick Carter †

Sunday, January 23

9:30 am mass Jeffrey Fridlund †

10:30 am Sunday hospitality in the Social Hall

11:00 am Faith Formation for children and youth 1

12:00 pm mass Jeff Hoag †

Monday, January 24

8:15 am Elaine Lyman — healing

Tuesday, January 25

8:15 am Roxie Miller †

9:30 am Staff meeting

Wednesday, January 26**Thursday, January 27**

8:15 am Donald Kitzrow †

12:00 pm Crafts & conversation, Social Hall

Friday, January 28

8:15 am Lois Falk †

Saturday, January 29

5:00 pm mass Virginia Rengel †

Sunday, January 30

9:30 am mass Roger Brown †

10:30 am Sunday hospitality in the Social Hall

11:00 am Faith Formation for children and youth 1

12:00 pm mass Our Parish Family

Readings: week of January 23, 2022**Sunday:** Neh 8:2-4a, 5-6, 8-10/Ps 19:8, 9, 10, 15/1 Cor 12:12-30 or 12:12-14, 27/ Lk 1:1-4; 4:14-21**Monday:** 2 Sm 5:1-7, 10/Ps 89:20, 21-22, 25-26/Mk 3:22-30**Tuesday:** Acts 22:3-16 or Acts 9:1-22/Ps 117: 1bc, 2/Mk 16:15-18**Wednesday:** 2 Tm 1:1-8 or Ti 1:1-5/Ps 89:4-5, 27-28, 29-30/Mk 4:1-20**Thursday:** 2 Sm 7:18-19, 24-29/Ps 132:1-2, 3-5, 11, 12, 13-14/Mk 4:21-25**Friday:** 2 Sm 11:1-4a, 5-10a, 13-17/Ps 51:3-4, 5-6a, 6bcd-7, 10-11/Mk 4:26-34**Saturday:** 2 Sm 12:1-7a, 10-17/Ps 51:12-13, 14-15, 16-17/Mk 4:35-41**Next Sunday:** Jer 1:4-5, 17-19/Ps 71:1-2, 3-4, 5-6, 15-17 [cf. 15ab]/ 1 Cor 12:31-13:13 or 13:4-13/Lk 4:21-30

* **We will continue to offer three Masses** each weekend for as long as the Sunday noon mass remains popular/practical. We also continue to livestream the 9:30 AM liturgy.

* **The general dispensation from the Sunday and Holy Day obligation has been lifted.** The dispensation remains available to people at high risk of developing serious illness and for people who care for such individuals. Anyone with symptoms or recent exposure to COVID-19 must still remain at home for the safety of all.

* **Morning masses in the chapel have resumed at 8:15 am, with the rosary at 8:00 am.** As in the pre-pandemic past, weekday masses will be Monday, Tuesday, Thursday and Friday. The East door off the back parking lot will be open for weekday masses, along with the elevator entrance.

* **Use of the front center church doors continues to be encouraged for weekend masses, along with the elevator entrance.**

* **There are no seating restrictions.** Please respect the desires of those who wish to maintain some physical separation. Hand sanitizer is available. The Sunday 12 noon mass offers the most spaced seating.

★ **Masks are strongly encouraged** for all people over the age of two. The CDC recommends that all people wear masks indoors in areas with high transmission rates of covid-19. Currently Hennepin County significantly exceeds the threshold for high transmission. Masks should cover both nose and mouth. We have disposable and cloth masks available near the entrance to the church.

* **We invite you to join us in song.** The hymnals are in the pews.

* **Give the Sign of Peace** to those near you in ways others appear comfortable with.

Psalm for Third Sunday in Ordinary Time

We've had requests for the sung response line of the weekend psalm to be included in the Bulletin, as often when they are long, it's difficult to remember them long enough to repeat them. This week, though, it's pretty easy!

Psalm 19
“Your words, Lord, are spirit and life.”



“Receive what you are: The Body of Christ.”

At first, the nurse seemed reluctant to say anything about the condition of the patient until she saw my Roman collar. It was four thirty in the morning and I had just arrived at the Intensive Care Unit (ICU) after receiving a call from the Protestant chaplain to anoint a man judged to be in critical condition. The Catholic patient was seventy-eight years old and diagnosed with terminal pancreatic cancer. Martin was alert and sitting up in bed when his nurse introduced me as the one who had come to offer him his “last rights.” When she had left, Martin, a former lawyer, turned to me and with a slight smile said, “I would rather you advised me of my Miranda rights.” In the chaplain’s trade, Martin’s statement constituted “gallows humor.”

As a part of the Sacrament of the Sick, the Eucharist is offered to those who can receive it. Martin was aware of the limitations of his life that early morning and, after a severe bout of coughing during the ritual anointing (Last Rites), he asked for Holy Communion. Breaking off a fragment of the Host, I placed the fraction of the Eucharist on his tongue. With the aid of a little water, he swallowed the Host. Reaching out and clutching my hands, tears streaming down his face he simply said, “I believe this is the Body of Christ.”

I sat in silence while Martin sobbed and said repeatedly: “I believe this is the Body of Christ.” During a coughing spell, Martin spit up blood that landed on my hand. Calling for the nurse to assist him, I gently wiped the blood from my hand, but momentarily I could not help but think, “I believe this is the Blood of Christ.” It was a unique theological moment for me, a graphic representation of the Real Presence of the Body and Blood of Jesus in this sacred moment of time and space. The uniqueness of the “Body and Blood of Christ” was not restricted to the elements of bread and wine but encompassed the whole of humanity. Martin and I and all who have been blessed by the memory of Jesus’ promise of Real Presence share in the miracle of His presence whether we are worshiping in a great cathedral or in the isolation of an Intensive Care Unit. It was St. Augustine who said, “Receive what you are: The Body of Christ.” The reception of that Body stretches beyond the appearances of bread and wine and intertwines all Christians who stand in testimony to the risen Christ. Receiving the Eucharist is a sign of connectedness as well as helping us to recognize that we are a part of the Body of Christ. “Receive what you are.”

The Third Sunday of Ordinary Time offers us a continued opportunity to explore Paul’s letter to the Corinthians (1, 12:12-30) and the Real Presence of Christ. Pursuing the analogy of the human body with the church, Paul sought to avoid hierarchical thinking by suggesting that all share in the one Spirit and Baptism. The delineation of parts of the body, like the variety of spiritual gifts mentioned in last Sunday’s reading (1 Cor. 12:4-11), help to simplify an understanding of real differences. However, the separation of the gifts provided a genuine effort to understand that all the gifts of the Spirit and the parts of the human body are necessary to “hang together” to form one church, one body. While all analogies limp in their comprehensiveness, an effective analogy offers clarity in its simplicity:

“Just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit, we were all baptized into one body—Jews or Greek, slaves or free—and all were made to drink of one Spirit. Indeed, the body, does not consist of one member but of many. God arranged the members, each one of them, as He chose. If all were a single member, where would the body be?”

Inviting the Corinthian Community to be self-reflective and cognizant of a single self-identity, the timeless teaching of Paul finds easy applicability to our current Christian Communities. In the early Christian communities, the Eucharist was not a one-man-show, but a kind of “pot-luck” affair. Members of the community gathered to eat and drink and to “*proclaim the Lord’s death until He comes again*” (1 Corinthians 11:17-34). The communal aspect of the gathering seemed to imply that the whole community was responsible for the blessing of the bread and wine. The recognition of the Risen Christ was more easily understood in the actual gathering of the community than in the ritual of blessing the bread and wine. Paul, especially in his First Letter to the Corinthians, was adamant that the community reflected the One Body and One Spirit of Christ. To bicker about who had the greater gift was antithetical to the teaching of Jesus. Building up a community of faith was essential prior to the distribution of bread and wine. The evolution of our liturgical rituals followed the stabilization of the community. The Body of Christ was and remains a respectful group of believers who have learned to share the Real Presence and to embrace the wider implications of Jesus’ command to love one another. Paul’s Letter to the Ephesians (2:13-18) would pursue the hope of abolishing the dividing walls that separate communities:

“Jesus is our peace; in his flesh He has made both Jews and Gentiles into one and has broken down the hostility that separated them. By His death on the cross all are able to come in One Spirit into the presence of God.”

Rediscovering a dynamic interplay between Body of Christ and the entire world is no easy feat. The obvious divisions that persist in our religious and political communities create a persistent challenge to make the Ideal Presence of God into a Real Presence in our communities, especially this time of the pandemic. Our nation must continue to undertake the heroic effort of idealism amid the nagging self-interest of partisan groups intent on sabotaging unanimity. Whether it has to do with racism, gun control, economic justice, immigration reform, respect for life, climate change, freedom to marry, or basic infra-structure realities, we must put the common good of our country before the self-interest of groups lobbying for personal power and profiteering. When the Prophet Ezra “*brought the Law before the assembly, both men and women could hear with understanding*” (Nehemiah 8:2). In our gospel account (Luke: 1:1-4; 4:14-21), when Jesus stood up to read in the synagogue of Nazareth, he said to the congregation: “*Today this scripture (Isaiah 58:6) has been fulfilled in your hearing.*”

All leaders, Jesus included, prepare us for unreachable ideals, but do so with convincing hope. Balancing one’s penchant for cynicism with a blissful optimism allows us to “Receive what we are: The Body of Christ.” Martin, who died shortly after receiving the Body of Christ discovered this truth before his death. Wouldn’t it be nice to be aware of this Real Presence long before our “Last Rites?”

Peace,
Fr. Joe Gillespie, O.P.



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