



The Parish of Good Shepherd & St. Joseph

December 6th, 2020

Second Sunday of Advent

Church of the Good Shepherd - Rhinebeck

Weekend Mass: Saturday: 5:00 p.m. and Sunday: 8:00 a.m. & 11:15 a.m.

Daily Mass: Monday through Saturday (Except Tuesday): 9:00 a.m.

Good Shepherd Church is fully accessible for the disabled.

St. Joseph Church - Rhinecliff

CONFESSIONS

Monday through Friday: 8:30a.m.—8:55a.m. (except Tuesday)

Saturday: 4:00p.m.- 4:55p.m.

SPECIAL DEVOTIONS

Eucharistic Adoration every Friday from 9:30 a.m. until 12:00 p.m.

(September through June)

DEVOTIONS TO OUR LADY

Miraculous Medal Novena immediately following 9:00 a.m. Mass on Monday

Daily Rosary at 8:30 a.m. (except Tuesday)

BAPTISMS

Baptisms are conducted on weekends. Parents who have not previously attended instruction in the sacrament must do so prior to the child's Baptism.

MARRIAGES

Those seeking to marry must meet with the Pastor at least 6 months prior to the proposed wedding date to allow time for pre-marriage program attendance, gathering of appropriate documents, and securing any dispensation from ecclesial authorities.

RECTORY OFFICE

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EnCourage

EnCourage is a Catholic Apostolate for those who have family members with same-sex attraction. EnCourage provides the faithful with information about the Church's teachings as well as spiritual support. Visit: www.encourage.com

PARISHIONER UPDATE

Name _____
 Address _____
 Phone _____
 Email _____

Change of Address Moving out of Parish
 Home Visit Requested Need Envelopes

Please fill out and cut form. Return it through the Collection Basket or by mail to the Rectory Office. New registrants are invited to visit the Rectory during office hours to receive the registration form and information on parish activities.

MASS INTENTIONS

| | |
|------------------------------|--|
| Saturday | December 5 Advent Weekday |
| 9:00 A.M. | Frederick C. Wood, Jr. † req by Bob Wood |
| 5:00 P.M. | Laurie Walters req by the Women's Society |
| Second Week in Advent | |
| Sunday | December 6 Second Sunday in Advent |
| 8:00 A.M. | Antonina DiCarmino † req by Angela and Adam Suits |
| 11:15 A.M. | Julio Gonzalez † req by the Alvarez Family |
| 9:30 A.M. | Martin & Mary Hoctor, Sr. † req by Martin Hoctor |
| Monday | December 7 Saint Ambrose, Bishop |
| 9:00 A.M. | Ceil Michalak † req by Carole & Gary Hack |
| 7:00 PM | Pat Daly req by Pat Durham |
| Tuesday | December 8 The Immaculate Conception of the Blessed Virgin Mary |
| 9:00 A.M. | Jim Hughes † req by Brian Hughes |
| 5:00 P.M. | Dorothea Antonell † req by Marty & Mary Teresa Soyka |
| Wednes- day | December 9 Advent Weekday |
| 9:00 A.M. | Pro Populo |
| Thursday | December 10 Advent Weekday |
| 9:00 A.M. | Joe Milea † req by Bruce & Linda Tripp |
| Friday | December 11 Advent Weekday |
| 9:00 A.M. | Mary P. Lee † req by Father Crawford |
| Saturday | December 12 Our Lady of Guadalupe |
| 9:00 A.M. | John Nielsen † req by the Nielsen Family |
| 5:00 P.M. | Marie Gavin † req by Tom Olzenski |
| Sunday | December 13 Third Sunday in Advent |
| 8:00 A.M. | Rosemarie, Francis & Frank Suits † req by Adam and Angela Suits |
| 11:15 A.M. | Margaret Clifford † req by Sr. Beatrice & Family |
| 9:30 A.M. | Margaret Schroeder † req by Schroeder Family |



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Memory of Mary P. Lee

req by Father Crawford

St. Joseph Church

In Memory of Frederick C. Wood, Jr.

req by Father Crawford

DELIVERED FROM ALL STAIN

by David Mills

Yeah, right” is the way the more irenic of my Evangelical friends react to the Immaculate Conception, the feast day of which (a holy day of obligation) we celebrate on Wednesday. A few will go so far as to say something like “Whatever floats your boat,” while others react with something like horror or disgust. Very few, in my experience, have a very good idea of the dogma to which they’re reacting.

“It says that Mary doesn’t need to be saved,” Evangelical friends with doctorates in theology from elite universities have told me, which is, you know, and I do hate to say this, kind of dumb. I can easily understand their believing the dogma made up out of thin air, but even then they should realize that what is made up is a statement about the way Jesus saved his own mother.

So it may be useful here to explain the teaching in first week of “Mary 101” form. At least everyone will know where they stand. I thought of this when reading some of the bitter and cutting responses to David Hart’s lovely reflection on holiness, “The Abbot and Aunt Susie,” and feeling like saying, in the tones of a mother whose children are trapped inside on a rainy day, “Why can’t you just play nice?”

The word “Immaculate” doesn’t simply mean “perfectly clean,” as we tend to think from its use in real estate ads, but “unstained.” The doctrine emphasizes Mary’s freedom from moral corruption—not, *and this is the crucial point*, what she is in herself but what she is by the grace of God. Issued by Pope Pius IX in the Apostolic Constitution *Ineffabilis Deus* on December 8, 1854, the definition declares that

the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin, is a doctrine revealed by God and therefore to be believed firmly and constantly by all the faithful.

She is, he wrote, “far above all the angels and all the saints so wondrously did God endow her with the abundance of all heavenly gifts poured from the treasury of his divinity.” Because God did this for her—because *God* did it—Mary, “ever absolutely free of all stain of sin, all fair and perfect, would possess that fullness of holy innocence and sanctity.”

Even very sympathetic Protestants think of it as a kind of devotional optional extra. But Pius thought it a very important doctrine to get right. Anyone who rejects it (he seems to be thinking only of Catholics here) is “condemned by his own judgment.” The dissenter should know “that he

has suffered shipwreck in the faith; that he has separated from the unity of the Church.”

The pope explained it in terms of the fittingness that the Son of God should have such a mother, the Church’s liturgical practice in celebrating the Feast of the Conception of Mary, and the teaching and practice of previous popes, which he reviews at some length. He notes the agreement of religious orders, eminent theologians, and bishops, the “intimation” of the Council of Trent, and the testimony “of venerable antiquity, of both the Eastern and the Western Church.” He then summarizes the biblical arguments offered by “the Fathers and writers of the Church” and their “explicit affirmation” of the doctrine.

Pius’s argument, such as it is, does not satisfy Protestants, who ask, and quite rightly given their beliefs, “Just where is this in Scripture?” It looks to them as if the Catholic Church is rationalizing a doctrine that had grown too big to fail. They can understand how the Catholic might get from Jesus’ statements at the Last Supper to a belief in Transubstantiation, but not how he can get from apparently no evidence whatsoever to the Immaculate Conception. That doesn’t look like a stretch but an invention.

Yet, in *Ineffabilis Deus* itself, Pius said that the Church “never changes anything, never diminishes anything, never adds anything.” The Church, he would insist, is a witness, not an inventor, a reporter, not a novelist. And he is not wrong in saying so, though the reason gets at a deeper difference between the traditions than their beliefs about the Virgin Mary.

Dogmas like the Immaculate Conception are “truth[s] revealed by God and contained in that divine deposit which Christ has delivered to his Spouse,” as Pope Pius XII said in 1950 in *Munificentissimus Deus*, which declared Mary’s Assumption into Heaven a dogma. In the words of the First Vatican Council’s *Dogmatic Constitution on the Catholic Faith*, the “divine deposit” includes “all those things are to be believed by divine and Catholic faith which are contained in the Word of God as founding Scripture or Tradition, and which are proposed by the Church as matters to be believed as divinely revealed, whether by her solemn judgment or in her ordinary and universal magisterium.”

The Church not only guards this deposit but knows what it contains. The better question to ask, the Catholic would say, is not “Is this in Scripture?” but “Is this in the Divine deposit of truth given to the Church?” As the Second Vatican Council’s *Dei Verbum* put it: “sacred Tradition, sacred Scripture, and the teaching authority of the Church, in accord with God’s most wise design, are so linked and joined

cont’d

together that one cannot stand without the others.” They work “all together and each in its own way under the action of the one Holy Spirit.”

All the dogma does, Pius might have said, is put into a shorter and more precise form the understanding of Mary that had been percolating in and shaping the Church’s thinking since the beginning of her life. We can look for a parallel at the development of the way the Church understands Jesus.

The heretics of the early third century (those we see in retrospect as heretics) could make plausible arguments, using Scripture, but the bishops gathered at the first Council of Nicaea saw what was the real teaching of Scripture, even though they had to invent a term not found in the Bible, *homoousios*, to define it exactly. They had not only the words of Scripture but their real meaning. There is no more to object to in the developed understanding of the Immaculate Conception being declared by Pope Pius IX in 1854 than there is to object to in the developed understanding of the nature of Christ being declared in 325 by the Council of Nicaea.

This helps to explain why the Catholic can be, to the Protestant, so bewilderingly unconcerned with pointing to chapter and verse to defend the dogma. The Catholic answer to the objection that the doctrine is not found in Scripture is that some things the Church teaches can only be found in the Bible by looking backward from what the Church knows in other ways.

The belief in Mary’s sinlessness can be seen to be assumed in Gabriel’s “Hail Mary, full of grace.” If she was full of grace, she could not be sinful. There would not be any room for sin, grace having, so to speak, filled up the space. It can also be seen to be required by the story of “the woman” whose son would crush the serpent’s head in Genesis 3:15. If she, taken to mean Mary, suffered even for a moment from the inherited stain of sin, she would not have had that “perpetual enmity” with the serpent of which the passage speaks.

That is a hit-and-run summary, but I hope it explains what the dogma says and how Catholics believe what is to their Evangelical brethren hopelessly unbiblical and therefore un-believable. We believe in man’s need for grace as firmly as you. We do not exempt even the Mother of God from that need.

One final word. A possible ecumenical appeal of the dogma is that it teaches us something about human freedom. Mary had a choice whether or not to be the mother of the Savior. But Immaculately Conceived and free from sin, she freely chose to do God’s will. That the choice was inevitable, given her character, does not mean it was not free. Her “Be it done to me according to your word” was a perfectly free act, and yet a perfectly predictable one. Mary was doing what she wanted to do.

Mary the Immaculate One shows us what we ought to be

and what we shall be: creatures who in perfect freedom choose God, and find the choice not binding but liberating. As Benedict XVI has said, God wants to be worshipped by creatures who are free. In Mary, the Catholic Church declares, he has shown us such a creature, as an example and a promise of what we may be like, when we, like her, have been delivered from all stain of sin.

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Our thanks to Frost Memorial Fund

We wish to express our gratitude to Frost Memorial Fund for a gift of \$2500 to Good Shepherd Parish. The funds will be placed in the general operating account.

In the past our Parish has been the fortunate recipient of the Fund’s grants.

The Frost Memorial Fund was created by the late Benson R. Frost, Jr and Barbara Frost to benefit local and charitable activities in Rhinebeck.

A message from the Women’s Society

Thank you to all who purchased poinsettias for it’s annual fundraiser. Your support is appreciated.

Please note that all poinsettias can be picked up in the Church Hall on December 12th and 13th after all Masses at Good Shepherd.



Pray for the Sick

*Edward Menti
Scott Schaffer*

Father of goodness and love, hear our prayers for the sick members of our community and for all who are in need. Amid mental and physical suffering may they find consolation in your healing presence. Show your mercy as you close wounds, cure illness, make broken bodies whole and free downcast spirits. May these special people find lasting health and deliverance, and so join us in thanking you for all your gifts. We ask this through the Lord Jesus who healed those who believed. Amen.

Christmas
SCHEDULE



Reconciliation Monday December 21—4-6pm
and 7-8pm

Christmas Eve December 24—4:30pm & 7pm

Christmas Day December 25—9am & 11:15am

New Year's Eve December 31—5pm

New Year's Day January 1—9am & 11:15am

All Masses will be said at Good Shepherd Church

Baptism

*Fernanda and Julian Gonzalez Garcia
Proudly announce the baptism of
Clara Gonzalez
by Fr. Crawford
on November 21st*



Solemnity of the Immaculate Conception

Holy Day Masses will be
Vigil December 7th—7pm
December 8th—9am and 5pm

Through her Immaculate Conception, God preserved Mary from the stain of original sin, making her all-pure and all-holy-prepared, therefore, to be the Mother of the Savior. But this feast also reveals what God makes possible for all of us by grace: a healed humanity, "holy and without blemish." We look to Immaculate Mary, awed by her singular privilege, confident that she intercedes for us so that we can share in her holiness, destined "for the praise of his glory."

Feast of Our Lady of Guadalupe
December 12th

Fifty-five year old Juan Diego met the Blessed Virgin Mary on the morning of December 9, 1531, as he hurried to Mass near Mexico City. She wished to have a church built and to be acknowledged as the Mother of the True God. After the local bishop deflected the Virgin's request, Juan brought roses in his rough cloak as a sign. Unfurling wearing a black maternity belt and bearing the jasmine flower over her waist. The Aztec symbolism clearly showed Mary's unborn child to be the divine center of the cosmos. In 1999 Pope John Paul II declared Our Lady of Guadalupe the Patroness of the Unborn.

GOOD SHEPHERD Prayer Shawl Ministry

In addition to daily prayers for our friends who have received a Prayer Shawl and those on the Parish Prayer List, **Prayer Shawl Ministry** members unite themselves with others throughout the world praying for our Holy Father's monthly intentions. We invite parishioners to join with us as we pray this month for a "**Life of Prayer**." We pray that our personal relationship with Jesus Christ be nourished by the Word of God and a life of prayer." "*Prepare the way of the Lord, make straight his paths: All flesh shall see the salvation of God.*" Lk 3:4-6

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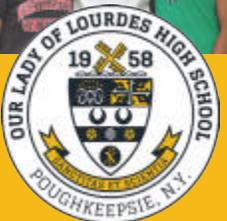
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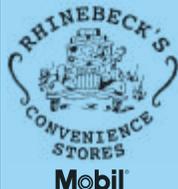
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