



The Parish of Good Shepherd & St. Joseph

January 24th, 2021

Third Sunday in Ordinary Time

Church of the Good Shepherd - Rhinebeck

Weekend Mass: Saturday: 5:00 p.m. and Sunday: 8:00 am, 9:30am. & 11:15am

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

Good Shepherd Church is fully accessible for the disabled.

St. Joseph Church - Rhinecliff

Sunday: Temporarily transferred to Good Shepherd

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)

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

St. Joseph Litany and Prayer immediately following 9:00a.m. Mass on Wednesday

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.encourageny.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 9:00 A.M. 5:00 P.M.	January 23 Weekday Pro Populo Elaine Hughes † req by Laurie Walters
Third Sunday in Ordinary Time	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M..	January 24 Third Sunday in Ordinary Time Mary C. Kelly † req by Father Crawford Raymond, Barry & Gary Lutz † req by Betty Lutz Louise Schuster † req by Angela & Adam Suits
Monday 9:00 A.M	January 25 Conversion of St. Paul, Apostle Faye Daley † req by Maria Clark
Tuesday	January 26 Saints Timothy & Titus, Bishops No Mass
Wednesday 9:00 A.M.	January 27 Weekday Frances Hays † req by Bruce & Linda Tripp
Thursday 9:00 A.M.	January 28 Saint Thomas Aquinas , Priest and Doctor of the Church David Tervenski † req by Father Crawford
Friday 9:00 A.M.	January 29 Weekday Pro Populo
Saturday 9:00 A.M. 5:00 P.M.	January 30 Weekday Perlita Silva † req by Cheryl Miller Stanley Olzenski † req by Tom Olzenski
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	January 31 Fourth Sunday in Ordinary Time Charles Coratti † req by Elijah Bender Family Joanna Averil † req by the Alvarez Family Special Intention † req by Pat Durham



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Memory of
Maureen Shane
 req by Teresa Dempsey

Another Sort of Reset

by Robert Royal, Ph.D.

St. John Paul II used to tell a story – a true story – about a colleague of his at a Polish university where the future pope was teaching ethics. The colleague was a physicist who claimed that he was an atheist when he was sitting at his desk, but found himself believing in God when he went out hiking in the mountains.

Ever since I read that story, it's come back to me, with force, in different situations. You could simply read it as yet another example of the follies of intellectuals. So far as I've heard, the professor in question never resolved this contradiction, which you might think would be the central occupation of his professional and private lives.

But we're a strange species and, in my experience, intellectuals are hardly alone in harboring starkly contradictory impulses on momentous matters, which they can't resolve by their usual means.

Still, to me, his case is a sharp reminder that we all need to break out of the hot-houses of thought and action that we tend to create, insulating ourselves from reality, never more so than in modern technological societies, particularly just now by the digital revolution. And the lockdowns this year, which drove many of us to increased screen time, only made bad things worse.

It's a common experience that encountering nature again, falling in love, having children – various such primal experiences – bring us to a larger, more human existence.

But we're such a mass of contradiction and confusion much of the time that often suffering – confronting disease or death, injustice, poverty, prison – is the only thing that will wake us up, and ultimately bring us to sanity and peace. Francis of Assisi and Ignatius of Loyola came to themselves – and became the great saints we know – after experiences of war. In more recent times, great souls like Dostoyevsky, Solzhenitsyn, and many others, known and unknown, found God – and themselves into the bargain –

in political prisons.

Rod Dreher's new book *Live not by Lies* draws on many examples of people imprisoned under Communism in the 20th century who made similar breakthroughs to freedom and even holiness. Dreher's reason for recounting all that

is not only historical. He believes that the "soft totalitarianism" that he sees rising in the Western democracies is going to require all of us to learn the lessons of those who faced the hard totalitarianisms of the recent past.

Things may not yet have reached such a pass; there may still be ways to avoid such tyranny. But that will require a new and different set of virtues than what we've displayed so far. As Dreher's examples show, it's not merely a matter of meeting threats with other threats, violence with violence, putting all our efforts on "winning" in the most superficial sense. It takes a kind of transformation into an entirely different mode of understanding the struggle and what it means to win.

There's a lot of talk these days about how the COVID pandemic provides an opportunity for a "Great Reset," which – so far as I can see – mostly means continuing the usual international utopianism about economics, climate, population, sex, and so on. It's distressing that even the pope has accepted a large part of this

agenda, which is not new except in the sense that it's a new sales effort for some very old and very bad ideas and practices.

I'm enough of a utopian myself to think that maybe, just maybe, God intended a "Great Reset" to be one of the results of the various trials of 2020. . . . just not the poor excuse for a reset that we've been hearing about so far.

I don't know what that changed mentality will be – I'm enmeshed in the current moment too. But I'm quite sure that it won't only be a matter of different policies. And I would venture a guess that, to begin with, it will not be the continuation of the Twitterized way of thinking and acting in which we engage one another just now.



There's such a thing as righteous anger. But it would be difficult to say that much of what we say to one another online, in anger, just now is righteous. A lot, in both substance and manner, seems to come from the Evil One.

The snarkiness of our online exchanges, which beget more and nastier snarkiness – and often something much worse than snarkiness – cries out for a different perspective. You can't help thinking of Jesus's own words: "But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raca,' will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna." (Mt.5:22)

It amazes me that so few Christians these days, particularly those who vehemently defend Christ's teachings on adultery and divorce, which immediately follow this passage, or His warning against killing, which precedes this passage, think that *this* teaching somehow doesn't apply to them. It's easy to denounce mob violence when it breaks out. But where were you when online mob hatred demonized others, which led to the violence?

It wasn't that long ago that I thought the Cold War was behind us for good. But it's clear that there are lessons that we in the West have to learn from our friends who suffered under Marxism in the East. American arms played a role in the fall of the Soviet Union, of course. But the battle was not won by arms, but by the power of moral and spiritual public witness – in Poland, Czechoslovakia, and wherever people, including Western leaders, were willing to stand for the truth.

Almost no one except for a figure like JP II expected that moral witness would succeed. But it did and can again if enough of us, despite every threat, refuse to accept the violence and falsehood that are running wild among us.

***Image:** *Jesus Goes Up Alone onto a Mountain to Pray* ("Jésus monte seul sur une montagne pour prier") by James Tissot, c. 1890 [Brooklyn Museum, Brooklyn, NY]

Reprinted with permission/The Catholic Thing

This is why the priest kisses the altar at Mass

THE LITURGICAL CUSTOM IS ONE OF THE OLDEST, DATING BACK TO THE 4TH CENTURY.

Before celebrating every Mass the priest (and deacon) approach the altar and kiss it. To some this practice seems rather odd, as altars are material objects of stone or wood and don't seem to warrant any particular reverence.

What is the significance behind this ancient custom?

Kissing holy and sacred objects has been part of various world religions for thousands of years. The practice comes from cultures where the kiss was viewed as a sign of respect or used as a greeting and was naturally applied to objects that represented the divine.

Outside of pagan worship there also grew a tradition in some cultures of kissing the dinner table at special occasions.

As Christians developed the liturgy they adapted customs from their own culture and gave them new significance. Kissing the altar was one of them and was quickly attached to the actions of the priest at Mass.

The altar receives its importance in connection with the Holy Sacrifice of the Mass that is celebrated upon it. It has been set apart for this purpose and the bishop consecrates it when it is installed in a new church. The ceremony of consecration mimics in some ways the baptism of a new Christian as the bishop uses holy oils to bless the altar and vests it with a white garment after the prayers have been completed.

Kissing the altar can then be viewed as honoring the special role it has in the liturgy and the consecration it was given by the bishop.

Symbolically the altar is often said to represent Jesus Christ, the "cornerstone" of the Church (cf. Ephesians 2:20). During the history of the liturgy the priest would sometimes kiss the altar before blessing the people, symbolizing how the blessing came from God, not the priest.

Additionally, over time relics of saints were inserted into the altar and when the priest kissed the altar, he would be kissing the relics as well.

So while it is true that altars are material objects, they have been set apart for a specific purpose and kissing the altar recognizes its privileged role and relation to the divine sacrifice of Jesus Christ.



St. Christopher's invites you to join them:



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Filmed on location in the Holy Land, *No Greater Love* is a Biblical pilgrimage that reveals Christ's amazing love for us. Best-selling author Edward Sri guides you through the last hours of Christ's life. You will walk step-by-step with Jesus from the garden of Gethsemane to Mount Calvary. Every step of the way, Old Testament prophecies, messianic expectations, biblical symbolism, and historical context shed light on the mystery of Christ's suffering and death. Experience a deeper understanding and appreciation of God's immeasurable and unconditional love for you—grow closer to Jesus than you ever have before.

Come join us on this pilgrimage, Monday nights at 6:30 pm in St Christopher's school gym, February 22-March 22, 2021. Sign up at the back of the church or in the school lobby. Order your supplies for this course on ascensionpress.com, No Greater Love Study Set, \$24.95. Please order your study set immediately as postal service is slow. For those who would like to do an at home study, access to the videos are included in the study set. For more information call Barbara [597-5226](tel:597-5226)



St. Joseph Update::

Thanks to Haufe Contractors, the progress at St. Joseph is moving along nicely. The project completion date is the end of February.

We are live streaming Mass for the homebound.

The link is on our website,
see the website for future Masses.

Good Shepherd website:
gsrhinebeck.com

Pray for the Sick



John Bernitt

Patricia Daley

Nancy Galuppo

Edward Menti

Jan Murray

Herbert Owens

Kenneth C. Russell

Scott Schaffer

Saint Genevieve Saints who Served in Times
Virgin († c. 500) of Plague and Pandemic

Feast Day—January 3rd

When Genevieve was seven, Germanus, the saintly bishop from Auxerre, stopped in her village on the way to Britain. He caught sight of her while preaching and laid his hand on her head, predicting that she would one day be promised to God. And in due course, Genevieve received the virgin's veil.

She embraced austerities and assiduous prayer. And soon miracles were reported of her in Paris and the other towns she visited. In the years that followed, she showed herself to be Paris' energetic advocate. When King Childeric took the city, it was Genevieve's pleas that obtained the release of captives. And when famine struck, she disappeared up the Seine only to appear soon afterward riding a river barge laden with grain. In 451, as Attila the Hun prepared to lay siege to the city, Genevieve urged prayer and penance. The Parisians heeded her words, and the Hun turned aside.

Genevieve's most famous act of charity came after her death. In 1129, an epidemic of ergotism swept Paris. After Genevieve's relics were carried in procession around the city, the plague ceased. Pope Innocent II visited the city the next year, carried out a full investigation of this miracle, and declared that a yearly festival be held commemorating the event.

Merciful Father, through the intercession of Saint Genevieve, help me to remember that you have chosen me for your own.

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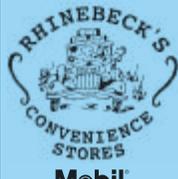
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