



The Parish of Good Shepherd & St. Joseph

February 28th, 2021

Second Sunday of Lent

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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Email: goodshep1@frontiernet.net Website: www.gsrhinebeck.com

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Rev. Douglas Crawford

ASSISTANT TO THE PASTOR

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PARISH LAY TRUSTEES

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PARISH FINANCE COUNCIL

Mr. Thomas Hanna, Mr. Christopher Leggett,
Mr. Christopher Pociask, Mr. Thomas Visentin

COLLECTION REPORT

SIXTH SUNDAY OF OT	\$5008.00
WE SHARE-ONLINE GIVING	\$680.00
2ND COLLECTION PETER'S PENCE	\$900.00
FIRST SUNDAY OF LENT	\$3244.00
WE SHARE-ONLINE GIVING	\$1035.00
ASH WEDNESDAY	\$642.00

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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.	February 27 Lenten Weekday For the Victims and Families of the Coronavirus req by Father Crawford
5:00 P.M.	Raymond, Gary & Barry Lutz † req by Betty Lutz
Second Sunday of Lent	
Sunday 8:00 A.M.	February 28 Second Sunday in Lent George McGann † req by Bill & Donna McGann
11:15 A.M.	John Antonell † req by the Marnell/Brochetti Family
9:30 A.M..	Louise Schuster † req by Maria & Giuseppe Ruffo
Monday 9:00 A.M	March 1 Lenten Weekday Patrick G. Kenny † req by Kathleen Kennedy
Tuesday	March 2 Lenten Weekday No Mass
Wednesday 9:00 A.M.	March 3 Lenten Weekday Virginia Rysz † req by Mike & Kitty Ghee
Thursday 9:00 A.M.	March 4 Lenten Weekday Pro Populo
Friday 9:00 A.M.	March 5 Lenten Weekday Jane Kelly † req by Frank & Eileen Weber
Saturday 9:00 A.M. 5:00 P.M.	March 6 Lenten Weekday Peggy Hunt † req by Mike & Kitty Ghee The Apostolate of the Holy Motherhood Prayer Group req by the Good Shepherd Prayer Shawl Ministry
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	March 7 Third Sunday of Lent Harriet Sotote † req by Elijah Bender Family Alice & Al Vasti † req by Betty Lutz Aluisia & Maria Silva † The Traudt Family



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Memory of
Louis & Florence Napoli
req by Lonnie Traudt

The Disappearing Babies

by John M. Grondelski, Ph.D.

On February 3, the Institute for Family Studies (IFS) reported research regarding American birth rates in the decade 2009-19. The results are not good. Even if we take 2008 as a baseline, the ensuing decade showed an implosion in birth rates. *If* birth rates had only stayed where they were in 2008 (remember, birth rates had been trending downward before that), there should be 5,800,000 more children in the United States than there are.

Drilling deeper into the data, the decline cut across all major demographic lines (white, black, Native American, Asian, and Hispanic). While some groups occasionally plateaued and others just plummeted, everybody ended the decade with birth rates markedly below where they had been ten years earlier. The biggest surprise, perhaps, was the collapse in Hispanic birth rates: almost half (47%) of that 5.8 million baby birth dearth are Hispanics. If Hispanic women had children at the rate they did in 2008, they would have reduced white mothers to a minority of population births in 2019. That they didn't appears correlated with Hispanic women's child bearing rates in 2008 (2.8) versus 2019 (2.0, i.e., below replacement).

Consider, also, that the 2009-19 birth dearth will probably be exacerbated by the *annus horribilis* of 2020 and COVID-19. As of this writing, the CDC attributes approximately 450,000 American deaths to the pandemic. And contrary to some initial hopes, there doesn't appear to be a COVID-19 baby boom, but instead a baby *bust*.

A baby bust leaves its mark on society in a direct way for about 70-80 years (a typical lifespan) and an indirect one permanently. Our current lack of one-to-ten-year-olds will translate in a decade into a paucity of grade, high, and college students as well as first-job work entrants. The snowball multiplies across the decades, with fewer workers paying fewer dollars to subsidize entitlement programs, fewer people to marry, the not unreasonable possibility of their having fewer children...in short, a shrinking and aging society. It leaves its mark permanently by erasing from the picture all the activities (and children) those missing never do or have. Think George Bailey.

What caused the depressed birth rates of the past decade? A review of the history of those ten years suggests some obvious answers. The 2008-11 recession obviously had an effect on marriage and parenthood. On the plus side, it reduced divorce, because two cannot live as cheaply as one flesh, especially in a society whose economic structure has geared itself to two-income households. On the minus side, it probably also drove down childbearing.

But while the economy appeared to recover (at least by the benchmarks economists employ) and, indeed, Americans

arguably experienced a bull stock market in the Trump Administration, the question remains: Did Americans recover from their economic uncertainties? The 2016 election suggested that, at least for working/middle class Americans, the answer was "no."

Further attention should be directed to the kinds of jobs created post 2008-11. While a "job" might mask unemployment, was the quality of those jobs (full v. part time, pay scales, benefits, permanence) more tenuous? For young people finishing schooling (high school or college) and seeking to enter the workforce in a first full-time job, were opportunities there? If there were, what were they and did they correlate with the economic situation of those first full-time workers? Were the jobs a high school graduate could obtain only slightly better than welfare? Were the jobs a college graduate could get allowing him to start paying down (student) debt?

Financial instability has been blamed as one of the reasons for why Americans are marrying later than ever or not at all. I'm not inclined to lay all the blame on finances—birth rates plummet even in economically secure European social welfare states—but neither would I minimize their impact. While materialism can always offer an excuse that "we're not ready yet," there is something to be said for the desire to enter marriage with some measure of financial security to enable a couple to do "married" things, like have children and buy their own house.

But financial factors alone do not affect marrying and childbearing. Cultural factors also devalue having children. Indeed, the lack of children is a perverse feedback loop: One of the factors the National Marriage Project (NMP) annually examines is what it called the "loss of child centeredness." The time Americans spend with kids has progressively decreased. Fewer kids means less time with kids. A personal illustration: There is an 11 year span between my eldest and youngest child. Assuming (dato non concesso) that children start to go off on their own when they finish college, my wife and I will spend 33 years with a child in our lives before they theoretically make their ways in the world. Absent our youngest, that range would shrink to 24 years.

The time American adults spend with kids shrinks with fewer kids. Divorce tests one's mastery of division: How does one parcel who "gets the kids?" Life expectancy reduces the ratio of a child's life presence in an adult's life. Growing childlessness cancels it altogether.

Our understanding of marriage affects childbearing. The states which sought to protect sexual differentiation as an essential element of marriage often argued

that marriage and procreation had a natural nexus. The Supreme Court in *Obergefell* formally severed it, but its practical severance had occurred long before 2015 as contraception gained acceptance, even among nominal Catholics.

But the NMP also identified a seismic but generally insufficiently considered shifting in American thinking about marriage. Even as Catholic thought concedes that marriage and parenthood are distinct if related institutions, the rise of the “soulmate” model of companionate marriage fostered the view that those institutions are distinct but *unrelated*. While most people don’t bother themselves to think about the theoretical implications of what they believe, the practical effect has been that marriage has shifted from being about us-cum-future-family to simply us. As NMP research showed, children are, in fact, seen as an enemy to soulmate marriage because they necessarily shift the couple’s focus from *us* to *them*, rendering void all the assumptions about the nature of marriage that the “soulmate” model entailed.

There will clearly be little consensus to forge a public view of marriage as related to parenthood, at least from most present political forces; but it does accentuate the yeoman work for churches (and especially *the Church*) to reconstruct that marriage-and-parenthood vision. For the Protestant “mainline/old line” (to borrow Neuhaus’s term) that’s going to be hard, given their approval of contraception. But Catholic marital and sexual ethics are still congruent with a vision of marriage and parenthood as intrinsically and not just accidentally or functionally related. Its task is simply to teach what it says it believes. That just doesn’t mean a few doctrinal citations or a reading from *Humanae vitae*, but a whole vision of marriage as it fits into the life of the average believer, and that is as much practical as theoretical.

Let me give a simple illustration. Something that struck me when I first studied at the Catholic University of Lublin, Poland, was a discussion we had in a language instruction course on the topic: What kind of spouse would you want? The Polish teachers made it the topic of conversation because they considered it a topic college and older students would have ordinarily given some thought to and could expatiate upon. The Western students, especially the Americans, seemed surprised that the whole idea might be the subject of a public social conversation and repartee.

How do we expect to foster a vision of marriage if we don’t talk about it?

Because the Church’s role would be formative of a vision it would, as noted, be unlikely to find “common ground” with political discussions. Indeed, in the current climate of gender debates, the Church’s best hope would be to be left alone. But promote its vision it must. Two poles—the cultural vision *and* the economic conditions—are essential if we are to staunch the death spiral our growing rates of childlessness augur.

Two writers in the *South China Morning Post* reported research in January that, at least in East Asia, social and governmental efforts to promote marriage bolstered the birth rate. Chen

and Yip note that every one percent increase in marriage rates among 25-29-year-old females was marked by an increase in fertility rates. While our two scholars “discovered” what most people knew about “the birds and the bees,” the Western fetish for numbers documenting claims helps make the case that promoting marriage promotes childbearing which promotes social stability.

The writing—or rather, the numbers—are on the wall.

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The Faithful Family Culture

by Charisse Tierney

My 14-year-old son and I were reading about cloning in his science book, *DNA Detective*. “[Scientists] hope to one day copy the cells of parents, so couples who can’t have children naturally can have their own (genetically identical) kids.”

My son instinctively blurted out, “I don’t like that.” When I asked him why he didn’t like it, he said, “It just makes it seem like a kid is something you buy.”

This was the first time we had ever had a conversation about this specific topic. My son had read the book on his own, and we were simply reviewing and discussing his school work as we do every day. I could have easily read that part of his book to him and launched into a speech about morality, but he explained it better and more succinctly than I would have.

My son drew that conclusion for himself. We didn’t have a big discussion about the ethics of cloning before he read it. And because he drew that conclusion for himself, it became a part of his personal code of ethics.

Sometimes it seems like our efforts to form our children’s consciences bear no fruit. Talking to our teenagers can seem like talking to a brick wall, and even if we do get a response from them, hearing the stream of consciousness from someone who is still learning about the faith can be a little distressing.

They’re trying to figure it out. But they’re trying to figure it out under our roof and within the framework of our family culture.

They hear us. They see us. They experience the faith with us. And they are shaped by that.

I have to believe that because we always attend Mass as a family, my son has heard countless homilies on the sacredness of life over the years. Because we pray together daily as a family, my son is learning to tune in to the voice of God. Because my husband and I have been faithful to the practice of natural family planning and open to God’s plan for our family, my son has learned that children are gifts. We still celebrate the heavenly birthday of the baby we lost to miscarriage -- and my children understand what it means to accept God’s plan even during times of great sadness and loss. It’s not surprising, then, that my son would come to the right conclusion regarding other issues surrounding the creation of new life.

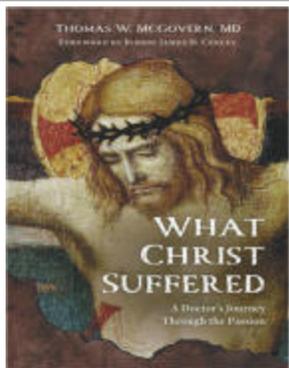
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Pray for the Sick



*John Bernitt
Edward Menti
Jan Murray
Herbert Owens
Kenneth C. Russell
Scott Schaffer*

Women's Society monthly meeting will not be held in March.

Next Weekend, March 6 & 7 is Pantry Sunday. You may leave your donations in the altar server room in the back of the Wing.

Join us for Stations of the Cross

Every Friday at 7pm during Lent

2021 Cardinal's Annual Stewardship Appeal: COVID-19 Relief



Few organizations were as well-equipped to respond to the needs of the community at the peak of the pandemic as the Catholic Church, but the work is far from over. We serve not only the faithful from Staten Island to Sullivan county, but all who approach our church doors in their time of need with spiritual, physical, and medical support.

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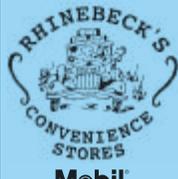
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