



The Parish of Good Shepherd & St. Joseph

March 21st, 2021

Fifth 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

3 Mulberry Street, Rhinebeck, NY 12572

Phone: 845.876.4583 Fax: 845.876.7884

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

PASTOR

Rev. Douglas Crawford

ASSISTANT TO THE PASTOR

Mrs. Hillary Gaddis-Clegg
gsmanager@frontiernet.net

PARISH SECRETARY

Ms. Pat Durham
goodshep1@frontiernet.net

OPERATIONS MANAGER

Mr. Timothy Williams

MUSIC DIRECTOR

Mr. Erik Cardwell, erikscht@hotmail.com

CATECHETICAL PROGRAM

Mrs. Ellen Farina
Coordinator of Religious Education
Education@stchrisredhook.org 845-758-5506

PARISH LAY TRUSTEES

Mr. Daniel Higgins, Mr. Sean Kemp

PARISH FINANCE COUNCIL

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

COLLECTION REPORT

FOURTH SUNDAY OF LENT \$4255.00
 WE SHARE—ONLINE GIVING \$745.00
 CATHOLIC RELIEF SERVICES \$1105.00

Thank you for your continued support



It's simple. It's safe. It's convenient.

Online Giving is now available. Please make your contribution today by visiting:

<https://gsrhinebeck.churchgiving.com/>
 (under "Regular" click on "Make a Donation")

Thank you for your support!

Daytop for a Drug Free World

If a loved one has a serious substance abuse issue, please call 845.876.3789.

Birthright

Provides love, support, and hope to women facing unplanned pregnancies. Located on Main Street in Poughkeepsie near Holy Trinity Church. For information, please call 845.473.1300.

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.	March 20 Lenten Weekday Pro Populo Father Douglas Crawford req by the Good Shepherd Parishioners
Fifth Sunday of Lent	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M..	March 21 Fifth Sunday of Lent Reverend Lawrence Xavier † req by Dan & Doreen Campbell Raymond, Gary & Barry Lutz † req by Betty Lutz Dux Family † req by Barbara Ruger
Monday 9:00 A.M.	March 22 Lenten Weekday Eugene Riordan † req by Marie Riordan
Tuesday	March 23 Lenten Weekday No Mass
Wednesday 9:00 A.M.	March 24 Lenten Wednesday James Torpy † req by the Rifenburgh Family
Thursday 9:00 A.M.	March 25 The Annunciation of the Lord Anna Marie Enright † req by Eileen & Frank Weber
Friday 9:00 A.M.	March 26 Lenten Weekday Anna Marie Enright † req by Eileen & Frank Weber
Saturday 9:00 A.M. 5:00 P.M.	March 27 Lenten Weekday Pro Populo Betty Olzenski † req by Tom Olzenski
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	March 28 Palm Sunday of the Passion of the Lord Pro Populo Raymond J. Heady † req by Rose Marie Heady Mary Spuhler † req by Michael & Annie Antonell



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Memory of

Louise Schuster

req by Mr. & Mrs. Giuseppe Ruffo

St. Joseph Church

For the intentions of Betty Lutz
req by Staff of Good Shepherd

Whited Sepulchers

by Randall Smith

I sometimes wonder whether, had I been around when Jesus was preaching, I would have been among the small minority of people who accepted His message and Him. Or whether I would have been one of the many who didn't, who reacted to Him with fear, anger, and self-righteous indignation.

Would I have been one of those who, though they did not reject Him overtly, said to themselves, "This man is special and important, and as long as I can keep doing whatever I'm doing, and *feel* more special and important, then fine. If things get tough and the feeling goes away, well then, to hell with it (or, in this case, to the Cross with it)"?

It's hard to imagine that I would have been good enough to be part of that very small group, pretty much only a few women at first, who said, "This is my beloved Lord, the Lord of *my life*, and where He goes, I will follow, even to the Cross." More likely, I would have been among those who accepted some of the nicer teachings and then rejected the "hard sayings" – one of those who said to his friends, "I like some of the things this Jesus says, but He just goes too far. The way He says things sometimes – they're just not. . .what?. . .*intellectual* enough. He's not careful or prudent. He's going to get us into trouble."

As an academic, I wonder whether I would have been one of those second- or third-rate scholars, dutifully reading the prescribed books (either Greek or Hebrew), going to the prescribed rituals (either Roman or Jewish), and debating about political and cultural issues in the customary ways (Pharisee Party, Sadducee Party, Zealot Party, Roman official). Would I have allowed Christ to change me? Or would I have been one of those who found Christ and Christ's message just a little too discomfiting?

I suspect I would have been one of those who went to worship dutifully in the prescribed manner but was empty inside; who would rather crucify the annoying Savior than allow myself to be transformed by Him. I fear I would have been one of those "whited sepulchers" of which Christ spoke that "appear beautiful outward, but are within full of dead men's bones."

Would Christ have said of someone like me: "All his works he does to be seen by other men: he makes broad his phylacteries and enlarges the borders of his garments; he loves the uppermost rooms at feasts and the chief seat in the synagogue, and in the market to be called, Rabbi, Rabbi." I worry about this because Christ is still alive, still out to transform our lives. And I wonder whether I'm any different from the biblical "bad guys."

I wonder, because when you're a Catholic convert, as I am, you notice things. You notice fellow Catholics – even pious, "conservative" Catholics – who dress nicely, go to Mass, listen to the readings week after week from Amos, Ho-

sea, and Isaiah about living righteous lives and taking care of the widow and orphan, listen to the warnings of Christ in the New Testament about the rich man and Lazarus.

And then, when Monday comes, they lie and cheat in their businesses just like everyone else. You find Catholic institutions who pride themselves on their shrines to Our Lady or to Mother Teresa, on their food banks or centers for social justice, who treat their own employees like disposable trash.

Often, we Catholics are like that child you tell, "Now don't eat before dinner. Did you hear me? Don't eat." The child shakes his head yes, and then reaches for a cookie. Time and again, we hear St. Paul exhort Christians they must "Do everything without grumbling or arguing, so that you may become blameless and pure, 'children of God without fault in a warped and crooked generation. Then you will shine among them like stars in the sky.'"

We hear him warn those who are "not busy at work," but who have become "busybodies." Time and again, we hear Christ say, "But I tell you that anyone who is angry with a brother or sister will be subject to judgment. Again, anyone who says to a brother or sister, 'Raca,' is answerable to the court. And anyone who says, 'You fool!' will be in danger of the fire of hell."

And yet still we find squads of angry, uncharitable comments on social media from people who then *justify themselves* saying "This is *true* Catholic charity," as though the Scribes and Pharisees were being charitable to Jesus and the Jewish people when they nailed Christ to the cross.

Are we at Mass, going through the motions, and then living lives at odds with the Gospel? And if we are, how would we know? Are we, like so many in Jesus' day, blinding ourselves and stopping up our ears to the truth? Perhaps we need a Lenten check-list.

Did I make angry, self-righteous posts on social media? Did I convince myself they were totally justified?

Did I mistake "atomistic individualism" (no one can tell *me* what to do) with real freedom?

Did I foster America's hyper-partisan zealotry, or did I do my best to meet it with charitable, measured calm?

Did I go to Mass, make pious gestures to Mary and the saints, and then engage in "business as usual"

Do I call myself a "Catholic" and then assume this should never require me to make any sacrifices of my wealth, status, and comfort to defend the Church and carry out her corporal works of mercy?

Finally, I wonder whether most of us would recognize Christ if He returned? Or would there be

a large, angry mob trying to nail Him to the Cross in service to “religious piety” or because too many thought Him a threat to the nation?

As I say, sometimes I wonder. It’s not comforting.

Bishop John Fisher and Thomas More

by Hadley Arkes

The remarkable John Fisher entered Cambridge at the age of 14; he was ordained a priest in 1491 at the age of 22; and ten years later he became vice-chancellor, rising to chancellor of his beloved university in 1504. The same year, he was named the Bishop of Rochester.

He would be confessor to the mother of King Henry VII, and possibly also a tutor to the prince who would become Henry VIII – and order Fisher’s execution.

When Henry sought to end his marriage with his first wife, Catherine of Aragon, a hearing was held at the Legatine Court. Bishop Fisher served as counsel to the queen.

When Catherine stood on her own to make her case, it was simple, powerful – and affecting. She had borne Henry’s children, including three sons who had died; she asserted that at the time of their marriage, “I was a true maid without touch of man.” And finally, she reminded Henry that the pope had issued a bull confirming her marriage to be valid.

Even a gathering of tamed bishops could be chastened. Nevertheless, the fix was in. Henry declared that the bishops unanimously accepted his case, and the Archbishop of Canterbury chimed in that “all my brethren here present will affirm the same.”

But the moment was quickly broken when Bishop Fisher said, with firmness, “No sir, not I. You have not my consent thereto.” And that set him on the course leading to his execution.

Along the way, the King tried to have Fisher poisoned, but he had forgotten that Fisher was ascetic. Fisher ate nothing, but his servant, cleaning up, died.

Fisher and his soulmate, the Sainted Thomas More sought to preserve a civil deference to the king even as they refused to take an oath that Henry was now the Supreme head of the Church in England. The Succession Act would dissolve in a stroke the claim of Rome to authority over priests and churches, and the dutiful attachment of the faithful.

With a long, distinguished career in law, diplomacy, and the repressing of heretics, More had risen to become Lord Chancellor. He had become along the way an intimate of Henry’s; still he could remark, with an unshakeable sobriety, that “if my head would win [Henry] a castle in France, it should not fail to go.”

Of the legends of Thomas More so much has been heard, but far less attention has been given to Fisher. And yet Fisher’s story reveals a record of courage and conviction not any shade less than that of More’s. For they shared the same depth of faith that alone could explain why both men were able to move so cheerily to their deaths – and sainthood.

But that story is recalled now and linked, in the most

telling way, to the story of More, with Robert Conrad’s new book (forthcoming from St. Benedict Press), *John Fisher and Thomas More: Keeping Their Souls While Losing Their Heads*. More remarked to the jury that convicted him hoping “we may yet hereafter in heaven merrily all meet together, to our everlasting salvation.”

He kissed the executioner, about to dispatch him and said, “Thou will give me this day greater benefit than ever any mortal man can be able to give me.” As Fisher prepared calmly for his execution, he dressed in his finest clothes and told his servant that this was his marriage day, and it behooved him “to dress for the solemnity of the marriage.”

The story offers a dramatic mix of law and theology, and Conrad brings to it the eye of a former federal prosecutor, now a senior federal judge in North Carolina. But he brings also the angle of a serious Catholic, who takes fully seriously the faith that removed from these men the fear of death.

The trials through which More and Fisher passed would not exactly pass a demanding test of “due process of law” in our own time. But Conrad leads us through the thicket. More and Fisher refused to take the oaths confirming Henry’s divorce, or the Act of Supremacy, establishing Henry as the Supreme Head of what was now the Church of “England.”

More and Fisher fell back on the understanding in the law that silence implies consent. They made a claim to “conscience” as a way of showing the want of “malice” that was necessary to the crime. But silence, of course, would not do, and so the next statute took the refusal to take the oath as the “misprision of a felony.”

That notion of “conscience” has been the parent of serious confusion in this story. The most famous account of More has come through Robert Bolt’s play, turned into a movie, *A Man for All Seasons*. But as Gunnar Gundersen pointed out in these columns, Bolt gave us a More furnished with the “clichés” of our own day.

Bolt has More say that what matters to him is not that “I believe” these arguments to be true, but that “I believe” them. In the vernacular of our day, Bolt sought to show that the lodestar for More was to be comfortable *with himself*.

That stands in striking contrast to John Paul II’s teaching that “conscience” is directed to an objective set of moral norms outside ourselves. And as Robert Conrad shows, that is the only account of More that makes sense.

For Bolt, the key to More was the “possession of self” – that More was a “hero of selfhood.” To take that path, as John Paul II said, was to move to a “subjectivist” understanding, and in that way “the inescapable truths disappear.” Conrad caught the core of the matter:

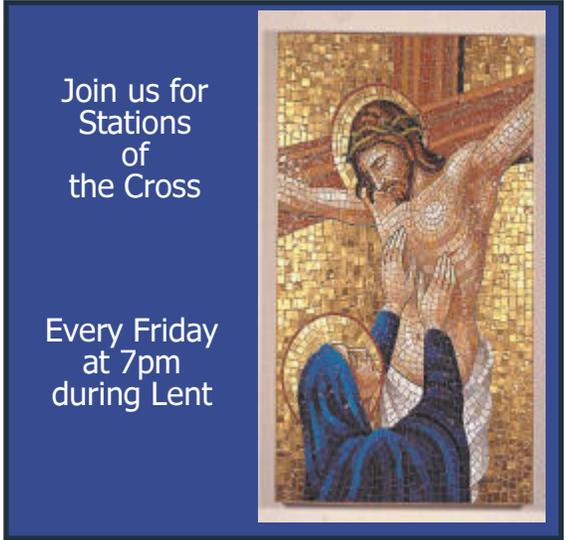
[More and Fisher] were not adamant followers of self-will but servants of the one true God who spoke through his Word and his Church. Their shared conviction was that . . . God was truth, and that his Church was a truth-telling institution.”

And that, as Conrad says, was truly a “message for all seasons,” and a script “for generations unborn.”

Both are Reprinted with permission/The Catholic Thing



Join us for
Palm Sunday
March 28th
 Mass times:
 at Good Shepherd
 Saturday at 5pm
 Sunday at 8 & 11:15
 at St. Joseph
 Sunday at 9:30



Join us for
 Stations
 of
 the Cross

Every Friday
 at 7pm
 during Lent

Sunday Mass at St. Joseph will resume this week. The work is complete and it looks lovely. Join us for Sunday Mass at 9:30 and see the renovations.

2021 Cardinal's Annual Stewardship Appeal: Financially Vulnerable Parishes

Our parishes are places of deep encounter with our Eucharistic Lord and with one another. Did you know you can support financially vulnerable parishes with a gift to the Cardinal's Appeal?



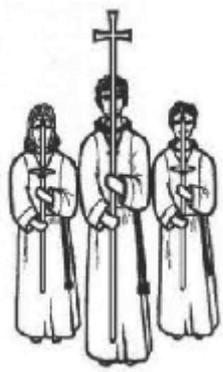
WHATEVER YOU DID FOR THE LEAST
 OF MY BROTHERS AND SISTERS,
YOU DID FOR ME.
 MATTHEW 25:40

Visit www.cardinalsappeal.org/donate to make your gift today!

Pray for the Sick

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

Fr. Crawford is asking all lectors and altar servers to return to service. The sign-up schedule has been sent via email by Jennifer Beichert and Melissa Karchmer. Please sign up, and share your talent. We miss you. Easter is a wonderful time to return.



Prayer Shawl Ministry

Though the Prayer Shawl Ministry **will NOT meet next Sunday**, March 28, we will continue knitting and crocheting Prayer Shawls for those in need of God's merciful healing and compassion. For a shawl, or for further information, please contact Bette Sturm, 233-1201, or any Ministry member. Please pray for our ministry and for those we serve! "A clean heart create for me, O God, and a steadfast spirit renew within me. Cast me not out from your presence, and your Holy Spirit take not from me." Read Ps 51

BURNETT & WHITE
FUNERAL HOMES

RHINEBECK & RED HOOK
876-3193 758-5042

91 EAST MARKET STREET
7461 SOUTH BROADWAY
SERVING OUR COMMUNITIES
FOR CREMATION,
PRE-NEED PLANNING AND TRUSTS,
AND TRADITIONAL SERVICES

KEN GIEK & BRUCE TROY
www.Burnett-White.com

Est. 1952  758-6977

KOL-ROCKLEA MEMORIALS
Monuments-Mausoleums
Cemetery Lettering-Monument Cleaning
& Restoration-Cemetery Services
BILL WAMBACH, MANAGER
DAVE COHEN - BRUCE TROY
6 Prince Street Red Hook, NY
Parishioner • Memorials@citlink.net

 **Cotter**
Landscape Management

Lawn & Landscape Maintenance
Property Management
Jeff Cotter, Parishioner
(845) 392-3922 • Fully Insured

 **Bogush & Grady**

CERTIFIED PUBLIC ACCOUNTANTS
(845) 876-4911
Fax (845) 876-6002
48 W. Market Street • Rhinebeck



THE COMMUNITY AT
BROOKMEADE

The Community at Brookmeade, located just outside the Village of Rhinebeck, is a senior living retirement community serving the Hudson Valley and surrounding areas. Arbor Ridge offers independent living. The Terraces offers assisted living, and The Baptist Home provides long term care, sub-acute rehabilitation, palliative care and Out-Patient Rehabilitation Services.

845-876-2071
46 Brookmeade Drive, Rhinebeck
www.communityatbrookmeade.org

One call takes care of it all!
ROYAL FLUSH SEPTIC SERVICE
COMMERCIAL • RESIDENTIAL
PUMPING • REPAIRS • INSTALLATION

ROBIN DALEY 

845-876-2691

ELDER LAW
Wills • Trusts

MICHEL P. HAGGERTY
876-3300
haggertylawoffices.com

 **876-5226**
Charles Wiles - President

CONSTRUCTION, INC.

RESTORATION
REMODELING
NEW HOMES • ROOFING

Migliorelli
FARM

46 Freeborn Lane
Tivoli, New York 12583
845-747-FARM
www.migliorelli.com
Ken Migliorelli, Owner

Justin L. Cole, PLLC
Real Estate Law
(845) 235-5846
jlcolelaw@gmail.com
www.jlcolelaw.com



\$200 INSTANT CREDIT
To New Automatic Delivery Customers. Call Brian Hogan for Price Quote

Petro Donates \$100 to Good Shepherd Parish for Every New Customer

Cell 845-245-8707 Service 1-800-OIL-HEAT
47 PATRICK LANE, POUGHKEEPSIE, NY
BHOGAN@PETROHEAT.COM • WWW.PETRO.COM

CJ's ITALIAN RISTORANTE & PIZZA



555 Old Post Rd. (at Route 99) Rhinebeck
www.cjsrhinebeck.com
845-876-7711

W.D. Kuhn Enterprise, Inc.

STAT
CONSTRUCTION CO.
COMMERCIAL & RESIDENTIAL
PAVING & EXCAVATING
229-2900
www.statconstruction.com

 **RLF TAX SERVICES**

QUALITY TAX PREPARATION
AT AFFORDABLE PRICES

ROBERT L. FOWLER, AFSP
845-430-6760 • RLFATX@YAHOO.COM
19 BIRCHWOOD DR., RHINEBECK, NY 12572

Got Medicaid? Got Medicare? Get more benefits.

Call 1-844-808-9268, TTY 711 to learn more.

 **UnitedHealthcare**
Community Plan

Plans are insured through UnitedHealthcare Insurance Company or one of its affiliated companies, a Medicare Advantage organization with a Medicare contract and a contract with the State Medicaid Program. Enrollment in the plan depends on the plan's contract renewal with Medicare. Y0066_180904_013343_M CST26866

AVAILABLE FOR A LIMITED TIME

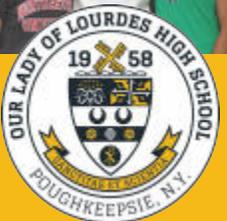
ADVERTISE YOUR BUSINESS HERE

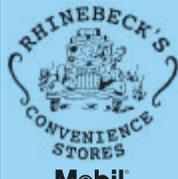
Contact **Servaas Verbiest** to place an ad today!
sverbiest@4LPi.com or **(800) 477-4574 x6630**

OUR LADY OF LOURDES HIGH SCHOOL
Catholic Education for grades 9-12
Transportation Available

*Exceptional Academics
Extraordinary Futures*

Call to schedule a tour!
845-463-0400 ext.1009
www.ollchs.org





LOTTERY • GENERAL PROVISIONS
SANDWICHES • COFFEE • SNACKS

Rt. 9 across from
D.C. Fairgrounds
(845) 876-3626

East Market & South St.
(845) 876-7661

PROTECTING SENIORS NATIONWIDE
MEDICAL ALERT SYSTEM

\$29.95/MO PLUS SPECIAL OFFER
BILLED QUARTERLY

CALL NOW! 1.877.801.7772
WWW.24-7MEDALARM.COM

HOBSON WINDOW INC.
WINDOWS • DOORS • GLASS
FRAMELESS SHOWER DOORS

SHOWROOM
7387 South Broadway, Red Hook, NY
845-758-0930
www.hobsonwindow.com

SUPPORT THE ADVERTISERS THAT SUPPORT OUR COMMUNITY

