



The Parish of Good Shepherd & St. Joseph

April 11th, 2021

Second Sunday of Easter, Divine Mercy Sunday

Church of the Good Shepherd - Rhinebeck

Weekend Mass: Saturday: 5:00 p.m. and Sunday: 8:00 a.m., 9:30 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

Sunday: 9:30 a.m.

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 9:00 a.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

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

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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.encyourageny.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.	April 10 Saturday after Easter Pro Populo Edwina Godfrey & Donald Sabo † req by Alex & Linda Sabo
Second Sunday of Easter Divine Mercy Sunday	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	April 11 Divine Mercy Sunday Deceased Members of the Mathe/Campbell Family † req by Dan & Doreen Campbell Carlos Jesus Minero † req by the Alvarez Family The Browne Family † req by the Browne Family
Monday 9:00 A.M.	April 12 Easter Weekday Pro Populo
Tuesday	April 13 Easter Weekday No Mass
Wednesday 9:00 A.M.	April 14 Easter Wednesday Win Hackett † req by Ann LeHane
Thursday 9:00 A.M.	April 15 Easter Thursday Deceased Members of the Ruger Family † req by Barbara Ruger
Friday 9:00 A.M.	April 16 Easter Friday Christine C. Baldoni req by Father Crawford
Saturday 9:00 A.M. 5:00 P.M.	April 17 Easter Saturday Edmund & Joan Haege † req by Maureen Haege Betty Lutz req by Laurie Walters
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	Third Sunday of Easter Gertrude & Arthur Grumbach † req by Dan & Doreen Campbell George & Matthew Miller, Jr. † req by Betty Lutz William Hogan † req by Howie & Lonnie Traudt



THE SANCTUARY LAMP

CHURCH OF THE GOOD SHEPHERD

In Memory of Julia Bautovich
req by Anna, Joe & Laura Varlaro

St. Joseph Church
For the intentions of Bob Hechler
req by Fr. Douglas Crawford & Staff

The Church Visible

by Brad Miner

I was reading a fine *First Things* column by Fr. Hans Feichtinger, about Germany's "Synodal Way," in which he used a word and a phrase I'd not heard before: *Symbolpolitik* and *ecclesia invisibilis*. His very good points were: first, that in Germany some effective narratives are attractive to power seekers as symbols, even if they are false; second, that the efforts by German bishops to make the Church there more relevant to mainstream German thinking guarantees that such a complaisant Church will all but disappear.

I don't know how actually visible the Church is in German life. For that matter, I'm not sure how visible the Church is in the United States, even when comments by the Holy Father awaken the media for a day or two or three. But as I thought about this, the image of New York's Cardinal Dolan came to mind. I know him slightly, and some years ago, I described him here as "a clavicle-crushing, six-foot-three teddy bear of a man" because of his habit of putting his arm around you and squeezing – a kind of endearing gesture of a large man who's the ultimate "people person."

And it occurred to me, speaking of the Church's visibility, that if you were with Cardinal Dolan and walking down just about any street in the Big Apple a significant portion of the people you'd pass would call out to the Cardinal by name. He's that visible, that mediagenic.

If, on the other hand, you walked down that same street with the Rt. Rev. Andrew M.L. Dietsche, the Episcopal Bishop of New York, practically nobody would recognize him. No disrespect to Rev. Dietsche – but it's just that in New York the Catholic Church remains *THE ecclesia visibilis*. (Searches of Dietsche's name and Dolan's at the website of the *New York Post* brought up 4 stories that mentioned Dietsche and 674 by or about Dolan.)

I hear from Cardinal Dolan frequently, although not in communications of a personal nature. As in every

archdiocese, there are appeals from the archbishop's office for money. This is usually accompanied each year by a video from the Cardinal that is shown on a given Sunday at Masses – with envelopes and pencils in the pews – and is preceded by and followed up by snail mail to one's home asking for donations to support the Cardinal's Annual Stewardship Appeal. Obviously, 2020-2021 has been different.



The pandemic has meant that putting a big TV screen in the center aisle near the altar steps to show the Cardinal's video pitch made little sense when Mass attendance in New York churches was capped at 80 and, in practice, was usually half that. And the most recent mailing

I've received (titled, "All Things Are Possible") came in concert with news that the U.S. Church received billions of dollars in COVID relief from the Feds' Paycheck Protection Program. According to Associated Press reporters Reese Dunklin and Michael Rezendes (the latter formerly of the *Boston Globe* "Spotlight" team), the U.S. Church received \$1.4 billion. To which they add:

The church's haul may have reached – or even exceeded – \$3.5 billion, making a global religious institution with more than a billion followers among the biggest winners in the U.S. government's pandemic relief efforts.

And this: "The Archdiocese of New York, for example, received fifteen loans worth at least \$28 million just for its top executive offices. Its iconic St. Patrick's Cathedral on Fifth Avenue was approved for at least \$1 million."

Well, the Archdiocese serves some 2.8-million Catholics and has more than 2000 priests and other religious in 288 parishes, and the shortfall in weekly in-Mass contributions would surely have been more devastating without the government relief. But for many, the optics are lousy, especially because the Archdiocese has paid out millions in sex-abuse restitution and because the Vatican recently announced that it will "rob Peter. . .to pay Peter,"

cont'd

so to speak: a portion (\$37 million) of the annual Peter's Pence fund, traditionally used for papal philanthropy, will be used to cover operating expense, leaving just \$20 million for charity.

I've always supported the Cardinal's Annual Stewardship Appeal and will again this year, but it has taken me months to finally decide to do so. The delay was partly due to the problem of those "optics" in New York and that Vatican decision about Peter's Pence, and what's made me decide to finally loosen my purse is the recent announcement that the Holy Father has ordered salary cuts for pretty much everybody in Rome who is employed by the Church. But it's also because I do appreciate what the Church does – here in New York and around the world – to aid the poor and to educate the young.

And then there's the ebullient Cardinal Archbishop of New York himself. Rather like the pope, he sometimes says things that have you scratching your head, but I believe he's a solid, theological traditionalist. Liberal Catholic Paul Elie recently quoted the Cardinal in a hand-wringing column in *The New Yorker* about the Vatican's reaffirmation *against* same-sex unions:

In a rambling, casual conversation. . .Dolan spoke of the *responsum* solely as a reaffirmation of the traditional view of marriage. "That ain't news. . . That's as old as the hills," he said, noting that "the Catholic Church reaffirms the Biblical teaching, as, by the way, the Orthodox Jews, and Muslims, and the evangelicals do." He added, "I don't get it," and bemoaned the sense "that we need to change timeless teaching to 'keep up' with the chic cause du jour. . . Please, change the subject!" At no point did Dolan refer to gay people, much less extend to them the "respect and sensitivity" that the *responsum* itself calls for.

I'll translate that into English: Dolan is for the Church; Elie is for Elie.

So, not to worry, Your Eminence, my check is in the mail.

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Behavior Ordered to God

by St. John Paul II

The morality of the human act depends primarily and fundamentally on the "object" rationally chosen by the deliberate will, as is borne out by the insightful analysis, still valid today, made by Saint Thomas. In order to be able to grasp the object of an act which specifies that act morally, it is therefore necessary to place oneself in the perspective of the acting person. The object of the act of willing is in fact a freely chosen kind of behavior. To the extent that it is in conformity with the order of reason, it is the cause of the goodness of the will; it perfects us morally and disposes us to recognize our ultimate end in the perfect good, primordi-

al love. By the object of a given moral act, then, one cannot mean a process or an event of the merely physical order, to be assessed on the basis of its ability to bring about a given state of affairs in the outside world. Rather, that object is the proximate end of a deliberate decision which determines the act of willing on the part of the acting person. Consequently, as the Catechism of the Catholic Church teaches, "there are certain specific kinds of behavior that are always wrong to choose, because choosing them involves a disorder of the will, that is, a moral evil". And Saint Thomas observes that "it often happens that man acts with a good intention, but without spiritual gain, because he lacks a good will. Let us say that someone robs in order to feed the poor: in this case, even though the intention is good, the uprightness of the will is lacking. Consequently, no evil done with a good intention can be excused. 'There are those who say: And why not do evil that good may come? Their condemnation is just' (Rom 3:8)".

The reason why a good intention is not itself sufficient, but a correct choice of actions is also needed, is that the human act depends on its object, whether that object is capable or not of being ordered to God, to the One who "alone is good", and thus brings about the perfection of the person. An act is therefore good if its object is in conformity with the good of the person with respect for the goods morally relevant for him. Christian ethics, which pays particular attention to the moral object, does not refuse to consider the inner "teleology" of acting, inasmuch as it is directed to promoting the true good of the person; but it recognizes that it is really pursued only when the essential elements of human nature are respected. The human act, good according to its object, is also capable of being ordered to its ultimate end. That same act then attains its ultimate and decisive perfection when the will actually does order it to God through charity. As the Patron of moral theologians and confessors teaches: "It is not enough to do good works; they need to be done well. For our works to be good and perfect, they must be done for the sole purpose of pleasing God". – from *Veritatis Splendor* (1993)

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2nd SUNDAY OF EASTER



*Jesus,
I Trust in You.*



*Divine Mercy
Chaplet will be
recited at
Good Shepherd,
3pm in observance
of Divine Mercy
Sunday*

“It’s time to set aside your gently used items for our yard sale.”

September 10th, 11th, and 12th.

There will be a meeting on Wednesday

May 12th at 7pm in the church hall
for anyone interested in helping plan
this years yard sale.

Call Kitty Ghee at 876-6798 for more
information.



Pray for the Sick



John Bernitt

Robert Hechler

Edward Menti

Jan Murray

Herbert Owens

Kenneth C. Russell

Scott Schaffer

Cardinal Appeal Update

Thank you to all who have contributed to this year’s appeal. Our parish goal is \$63,000 and to date we have reached \$22,390.00 with only 69 gifts

It’s not too late to donate.



the
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Sharing God's Gifts

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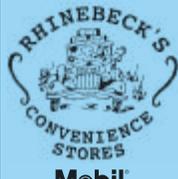
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