



# The Parish of Good Shepherd & St. Joseph

May 9th, 2021

Sixth Sunday of Easter

## 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

Phone: 845.876.4583 Fax: 845.876.7884

#### 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

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Mr. Daniel Higgins, Mr. Sean Kemp

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## COLLECTION REPORT

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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](http://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

<b>Saturday</b> <b>9:00 A.M.</b>	<b>May 8 Easter Weekday</b> Mary C. Kelly † req by the Good Shepherd Coffee Hour
<b>5:00 P.M.</b>	Billy Earley † req by Bruce & Linda Tripp
<b>Sixth Sunday of Easter</b>	
<b>Sunday</b> <b>8:00 A.M.</b>	<b>May 9 Mother's Day</b> Mother's Day Novena
<b>11:15 A.M.</b>	Mother's Day Novena
<b>9:30 A.M.</b>	Mother's Day Novena
<b>Monday</b> <b>9:00 A.M.</b>	<b>May 10 Easter Weekday</b> Mother's Day Novena
<b>Tuesday</b>	<b>May 11 Easter Weekday</b> <b>No Mass</b>
<b>Wednesday</b> <b>9:00 A.M.</b>	<b>May 12 Easter Weekday</b> Mother's Day Novena
<b>7:00 P.M.</b>	Pro Populo
<b>Thursday</b> <b>9:00 A.M.</b>	<b>May 13 The Ascension of the Lord</b> Mother's Day Novena
<b>5:00 P.M.</b>	Pro Populo
<b>Friday</b> <b>9:00 A.M.</b>	<b>May 14 Saint Matthias, Apostle</b> Mother's Day Novena
<b>Saturday</b> <b>9:00 A.M.</b>	<b>May 15 Easter Weekday</b> Mother's Day Novena
<b>5:00 P.M.</b>	Mother's Day Novena
<b>Sunday</b> <b>8:00 A.M.</b>	<b>May 16 Seventh Sunday of Easter</b> Chuck Halbert † req by Trudy Halbert
<b>11:15 A.M.</b>	Mousie & Tim Flanagan † req by Michael & Annie Antonell
<b>9:30 A.M.</b>	The Kipp Family † req by the Browne Family

## THE SANCTUARY LAMP



CHURCH OF THE GOOD SHEPHERD

**In Memory of Judith Christopher**

req by Thom Christopher

St. Joseph Church

**In Memory of Connie Porter**

req by Adam & Angela Suits

# DO NO HARM . . . TO FREEDOM?

by Brady Stiller

During this 117th Congressional Session, certain Members of Congress reintroduced the “Equality Act” (H.R. 5, S. 393), which would, among other provisions, amend the Civil Rights Act of 1964 to prohibit discrimination on the basis of “sexual orientation” and “gender identity.” Adoption of this bill would release one of the final restraints on abuse in health care, which from ancient times has been philosophically based on the principle to “do no harm”—supposedly even now.

With legal prohibition of this particular form of discrimination, the autonomy of medical professionals will grow weaker, as a denial to perform sex reassignment surgery, transgender hormone therapy, procedures destructive to unborn life, or related interventions will constitute unjust discrimination against the patient requesting treatment.

How did we get here? The principle to “do no harm” has been philosophically altered to “do no harm *to freedom*.” More accurately, “do no harm *to personal choice*,” since “detaching human freedom from its essential and constitutive relationship to truth” returns an empty shell of freedom in the form of personal choice, as Pope John Paul II’s insight would lead us to realize in *Veritatis Splendor*.

A philosophical analysis of recent centuries will reveal that this degeneration of health care from “do no harm” to “do no harm to personal choice” has long been due. Philosophically speaking, postmodernism is the age in which we live. Freedom is the highest value, the water in which we swim. It is no surprise that, as humanity inflates personal freedom, room for God runs thin.

This is why the 19th- and 20th-century philosophers Karl Marx, Friedrich Nietzsche, Jean-Paul Sartre, and Michel Foucault—who viewed human freedom and divine freedom as mutually exclusive—necessarily replaced God with their freedom-centered philosophies, as noted by Bishop Robert Barron. But John Paul II correctly retorted in the face of these philosophies, in *Veritatis Splendor*, “human freedom and God’s law are not in opposition; on the contrary, they appeal one to the other. The follower of Christ knows that his vocation is to freedom.” That is, an authentic freedom that is true to reality.

**Why get philosophical?** Because these philosophies diagnose the disastrous direction of health care and explain why it is suddenly permissible to define one’s own gender, invent one’s own morality, and get away with calling a fetus a clump of cells.

The existentialism of Jean-Paul Sartre, for whom “man is free, man is freedom,” (in his *Existentialism is a Humanism*) holds that anyone is able to decide what “he wills himself to be.” Through sheer will, one can be whatever one wants.

For Michel Foucault, language is used by those in power to establish conventions to remain in power. This may seem abstract, but Foucault’s theory has justified the very words “sex stereotype” that we find in Congress’s proposed Equality Act.

Many secular Americans perceive the Church as an authority figure who has forced the binary gender convention (male and female) on society to keep itself in power. Unsurprisingly similar to Foucault, Sartre believes in no “given and immutable human nature” that would justify humanity as *inherently* male and female, now or into the future (*Existentialism is a Humanism*).

In case these philosophers seem too distant, we have only to listen to the voices in the streets to hear their echoes. Though many will admit that freedom is not absolute in theory, in practice many treat freedom as if it were inviolable. “It’s my choice.” “Who are you to tell me what to do with my body?” With the assertion of the will comes an absolute claim about reality, to define truth and morality as one deems.

If we continue on this philosophical track, the one that has led U.S. lawmakers to consider passing the Equality Act, we will end in *inequality*, not equality.

**Allowing virtually absolute freedom to reign unchecked by truth** is a path to inequality and a “will to power” culture, because in a world of total license the most powerful voice always wins. All must assert their own will, in Nietzschean style, to defend the personal identity that they created through the will. When two asserting wills come into contact, they clash like swords to defend the identity of their bearer.

As this pertains to medicine, if sex reassignment surgery, transgender hormone therapy, and abortion *are* permissible, what procedures are *not* permissible under the guise of “health care”? What constitutes too much harm to no longer be considered the healing duty of physicians and nurses? “If God does not exist, everything is permissible,” writes Sartre in *Existentialism is a Humanism*, establishing the foundation of his atheistic existentialism.

Granted, most Americans, no matter their location on the political spectrum, do not subscribe to the radical-freedom agenda of these philosophers. Both conservatives and liberals agree that important issues require an arbiter, someone to make a judgment on the issue and to legislate on the proper courses of action. The arbiter agreed upon by both sides is the *government*, despite disagreements on how much power of arbitration the government should have in the realms of health care, societal reform, and education.

cont’d

**With Congress's consideration of the Equality Act**, it cannot be denied that the government is legislating on health care, even if only indirectly. The government's proper role in the realm of health care is to defend the inherent rights of both parties—medical professionals and patients. Providers possess the rights to heal according to good conscience and sound ethical principles, and patients possess the rights to access and receive quality, affordable treatment. Neither side should have all the say, and if such an imbalance is imminent, the government must reinstate balance and protect a system conducive to the processes of healing.

The passing of the Equality Act would attenuate the rights of medical professionals, threatening an imbalance that may be doomed to stay. Neither of the two parties would win. Medical professionals would lose their authority to do no harm, occasionally being required to violate their conscience in performing an ethically ambiguous, scientifically ungrounded procedure on their patients. All to do no harm to personal choice.

The long-standing “do no harm” days of health care seem to be ending. The current philosophy behind health care has enshrined personal choice above bodily and mental health. Freedom ought to be defended and upheld, but not as an “absolute,” not as an inviolable “source of values,” and not unhinged from truth, wrote John Paul II in *Veritatis Splendor*.

Let freedom reign at all costs, even if such freedom does grave harm? That's not democracy, that's tyranny—one I don't want to live through. Or has it already begun?

*Reprint with Permission/Crisis Magazine*

*What is the difference between a  
“Saint” and a “Blessed”?*

The process of proclaiming someone as a saint in the Catholic Church has evolved over the course of many centuries. In the beginning, those honored as saints were almost exclusively biblical figures or martyrs. However, after the legalization of Christianity in the fourth century, new holy women and men came to be honored as saints, and this was often done by popular acclaim or by the local bishop or abbot.

It was Pope Gregory IX (who was pope from 1227 to 1241) who officially proclaimed that only the pope had the authority to add someone to the official list (the “canon”) of saints. This is the meaning of the word “canonization.”

Today, the saint-making process includes several steps, including detailed studies of the person's life and a recognition that they died as a martyr or lived a life of “heroic virtue.” Once someone is recognized as a martyr or if a miracle is attributed to their intercession, they will be beatified and honored as “Blessed.” This means that they can be celebrated by Catholics in a particular country or region or by the members of certain religious community. If another miracle occurs and is approved, then the “Blessed” is canonized and honored with the title “Saint,” meaning that they are now officially recognized as a universal model of holiness and an intercessor.

**A PRAYER TO HELP FIGHT DEPRESSION  
AND BOOST YOUR MORALE**

If you feel weary and tired or if you're in a bad mood, say the prayer “My God who gives water to the spring every day” by Marie Noël (née Marie Rouget), a deeply Catholic French poet and writer whose lyrical style led her to be nicknamed after a songbird. This intense prayer will help you get rid of all despondency, and your low spirits will be replaced by the quest for happiness in finding God.

*My God who gives water to the spring every day,*

*And the spring flows and the spring seeps,*

*Making room for the wind to take its course,*

*And the wind gallops through the night.*

*Give me something to dream about, as my mind wanders*

*From dreaming of the dawn to dreaming of the dusk,*

*As I endlessly listen to the earth speak*

*With the pink sky, with the black sky.*

*Give me something to sing, me the poor poet,*

*For people in a hurry, who come and go,*

*And who don't have the time to hear in their head*

*The tunes of life and death.*

*But if you, my God, want me to sing to others*

*The song of happiness, the most beautiful song,*

*How will I do that if I haven't learned it?*

*I will only invent a counterfeit.*

*Give me happiness if you want me to sing it,*

*Just to get a glimpse of what everyone knows,*

*Just enough to make my voice touching,*

*Just a little, almost nothing, so I know what it is.*

*A little – so little – the remains of gold powder*

*Or flour at the tip of my little finger,*

*Nothing, not even enough to fill my thimble,*

*Yet enough to fill the world.*

*Amen*

*Reprinted with Permission/Aleteia*

**Linwood—SU Residence Housekeeper**

The Sisters of St Ursula are seeking a HOUSEKEEPER for the Senior Sisters' Residence at Linwood in Rhinebeck NY. The housekeeping position is part time (20 hours per week.) For information, please phone Sister Donnelly at 845.876.2341 X334 or e-mail [kdonnelly@st-ursula.org](mailto:kdonnelly@st-ursula.org)



### A Prayer For All Mothers

*O almighty and eternal God, Lord of both the living and the dead, Your tender mercy embraces all men foreknown to be Yours by faith and a good life. Through the intercession of the Most Blessed Virgin Mary our Mother, and of all the saints, grant Your merciful pardon to all mothers for whom we pray, whether they still are living in this world or have departed from this flesh into the world to come. Especially, dear Lord, grant the requests I now make of You for my own beloved mother.*



Please join Kitty this Wednesday, May 12th at 7pm in the church wing. This is the first meeting in planning this years YARD SALE.

Call Kitty Ghee at 876-6798 for more information.

### Pray for the Sick

- John Bernitt*
- Robert Hechler*
- Jan Murray*
- Herbert Owens*
- Kenneth C. Russell*
- Scott Schaffer*
- Christina Vaczi*
- Michael Vaczi*



### Ascension of the Lord, Holy Day of Obligation Thursday, May 13th

Mass: Wednesday, May 12th 7pm Vigil  
Mass: Thursday, May 13th 9am & 5pm



#### *Why He Ascended into Heaven*

In raising Christ Jesus, God has raised us with him and made us to sit in heavenly places with him and crowned us as coheirs. *Heirs of God and joint heirs with Jesus Christ*, says Saint Paul. That is our status. The abyss of death has been bridged, so that when we refer to the doctrine of the communion of saints, we are not reaching for a vaporous metaphor by which to bolster our melancholy spirits on this long and arduous pilgrimage here on earth. We really do believe that the abyss of death has been bridged and that we, the Church in pilgrimage, are truly one with those who have gone ahead of us, starting with our Lord himself, Saint Stephen the protomartyr, and our Lady. We are one, undivided, living, interceding fellowship who share in the priesthood of Jesus before the throne of God. The Church encourages us to pray for those who have gone ahead of us - who knows what schooling they must complete before they are able to bear up under the titanic glory of the Beatific Vision - and the Church assures us that they are praying for us. This is what we invoke in the great litany of the Easter Vigil - and, it is to be hoped, in our own prayers during the rest of the year. The Ascension of Jesus Christ has made this an actuality, not a fugitive dream or forlorn hope.

And the Ascension quickens our flagging spirits as we tread along during this earthly life. *I go to prepare a place for you*, he said, *that where I am, there you may be also*. Better than the Emerald City of Oz, better than Narnia or Rivendell or Lothlorien, better than the Gardens of the Hesperides: *eye has not seen, nor ear hear, neither have entered into the heart of man, the things which God has prepared for them that love him*. No wonder the Scripture and the liturgy are full of injunctions to us to lift up our hearts. *Sursum corda*. We lift them up to the Lord. He is there, awaiting us, and by his Holy Spirit, he is here accompanying us. Let us hasten, then, to Mount Zion with singing.

—Thomas Howard, Ph.D.

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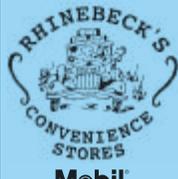
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