



The Parish of Good Shepherd & St. Joseph

May 30th 2021

The Most Holy Trinity

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

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

COLLECTION REPORT

PENTECOST SUNDAY \$3539.00
WE SHARE-ONLINE GIVING \$ 870.00

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A SPIRITUAL BOUQUET FOR FATHER'S DAY IS NOW AVAILABLE IN THE VESTIBULE OF THE CHURCH. FATHER'S DAY IS JUNE 20TH.

Pantry Sunday is next week.



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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.	May 29 Saint Paul VI, BVM Michael Hogan req by Neil & Beverly Kane Joan Boland † req by Martha Saleba
The Most Holy Trinity	
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	May 30 The Most Holy Trinity Eugene Riordan † req by Peggy Frayser Virginia Rysz † req by Henry & Maureen Frischknecht Frances M. Clark † req by Maria Clark
Monday 9:00 A.M.	May 31 The Visitation of the Blessed Virgin Mary Jean Duc Wang † req by Clare & Augustine Wang
Tuesday	June 1 Saint Justin, Martyr No Mass
Wednesday 9:00 A.M.	June 2 Weekday Anna Marie Enright † req. by Eileen & Frank Weber
Thursday 9:00 A.M.	June 3 Saint Charles Lwanga & Companions Marguerite Richard † req by Mary & Peter Richard
Friday 9:00 A.M.	June 4 Weekday Vincenza Tacopino † req by Trudy Halbert
Saturday 9:00 A.M. 5:00 P.M.	June 5 Saint Boniface, Bishop & Martyr Pro Populo Jane Uebbing † req by Ellen DiPippo
Sunday 8:00 A.M. 11:15 A.M. 9:30 A.M.	June 6 The Most Holy Body and Blood of Christ Brion Campbell † req by Dan & Doreen Campbell Lucy & Matthew Miller † req by Betty Lutz The Gavin Family † req by the Browne Family



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CHURCH OF THE GOOD SHEPHERD

In Memory of Judith Christopher
req by Thom Christopher

St. Joseph Church

In Memory of those who have died in service to our Country in the Armed Forces

THE NEW STATE CHURCH COMES FOR YOU

by *Autin Rusen*

Children as young as six are being taught “sex is assigned at birth.” They are being taught that boys and girls can be born into the wrong body, that boys can turn into girls and girls into boys. Children are being forced to use the “proper pronouns.” This is happening in the public school, where secularists believe religion was banned in 1962-63.

But none of these claims are based in science. There are no objective scientific criteria for being a new “gender,” for being non-binary, two-spirit, or even “feeling” you are the wrong sex. All of these propositions are based on faith, a new heretic-hunting faith that requires the imposition of its beliefs on younger and younger ages.

Consider forcing a boy to call another boy “she.” This is not only a monstrous lie; it is also forcing a boy to recite a religious dogma in direct violation of his own beliefs that God created them male and female.

Secularists insist that religion was banned in public schools with the school prayer decision of 1962. Secularists insist we live in a secular age. Nothing could be further from the truth. In my last column, I argued that we live in a deeply religious age, that those who claim “none” status are still profoundly religious. Even a certain percentage of atheists believe God is important to their lives. It is impossible to get away from some vision of the sacred.

In this column, I will argue not only that we live in a profoundly religious age, but that there is a new religion, perhaps a newly revived old religion, but more importantly, a newly established Church. This official state Church has been established through a series of Supreme Court decisions, beginning with the school prayer decision in 1962 and banning school-based Bible reading in 1963.

Understand, the banned school prayer was relatively anodyne:

Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country. Amen.

It was written by a committee of Protestant pastors, Catholic priests, and Jewish rabbis. Thirteen New York judges upheld the constitutionality of this prayer. Thirteen. It was banned only when it reached the Supreme Court. This began the process to effectively remove Christianity from the public schools, and it also cast a disapproving pall over Christianity. Somehow, Christianity was henceforth suspect, if not dangerous for schoolchildren to hear.

A year later, the Supreme Court banned Bible reading in public schools and said that the Constitution demands government must remain “neutral” in matters of religion

and that this neutrality is achieved only if the government limits itself to “secular” purposes having primarily “secular” effects.

This decision was the Supreme Court putting its thumb on the scale in the culture wars. Before this moment, there was a healthy debate in this country from the founding onward about who we are as a people. On one side are those we may call the “providentialists” who see the hand of God in history and believe this must play a role in our public life and even be taught to our schoolchildren. On the other side are the seculars who believe religion can have no part in our public lives. Both sides were represented at the founding, and the debate between the two parties continued until 1963 with this court decision.

These decisions were the beginning of an established church. “Secular” may have had many meanings over time. Most people reading this are “secular” since they are not “religious,” that is, not in religious congregations or ordained. But in the modern age, “secular” has come to mean without God, without religion. Therefore, a purely secular government must also be without God. But we also know no man can be without the sacred of some kind. And into this supposedly bare secularity came a new faith and a new established church that was spelled out in subsequent decisions of the Supreme Court; on contraception, abortion, sodomy, and same-sex marriage.

This new established Church has been communicated down through the federal government, through the Justice Department, and the Department of Education, to the state and local governments, and down to the schoolhouse down the road.

Who are the priests in this new Church? Anyone who wears a robe; judges, academics, scientists, those who hand down the new encyclicals that the faithful accept without question. They say boys may be girls. This fanciful idea has no basis in science or even reason. It is a matter of pure faith. And the faithful accept it and then force it on others, including schoolchildren.

The Supreme Court decisions on school prayer and Bible reading were crucial because prayer and the Bible were part of the story that we told about ourselves, about who we were. In that way, there is no more important place to tell the story of who we are than what we tell little children. But we no longer tell little children that story about ourselves because it has been banned by the high priests of the Supreme Court and replaced with a new story.

Gender theory is not the only denomination in the new established Church. There is also pantheism, seeing the sacred in the environment. It is interesting to note

cont'd

that no less than Alexis de Tocqueville wrote in *Democracy in America* that Americans would have to choose between pantheism and Catholicism one day.

Yet another denomination in the new established Church is the sex-obsessed who see the sacred in the orgasm and their sexual pleasure. Those involved in things like bondage and domination speak openly about how their proclivities are deeply religious experiences.

All of these are one way or another being taught to little school children, and this has become the story we tell about ourselves in the 21st century.

At heart, it is a debate between what Professor Steven Smith calls the “Immanentists” and the “transcendents;” between those who place the sacred exclusively on the temporal plane and those who know the sacred may be present to us here and now but exists beyond our vision. This was the essential debate between the pagans in ancient Rome and the Christians. And now, the Immanentists have the whip hand, and they are using it.

Catholics and other Christians must understand that we are not merely up against a new faith but a new faith that is an established Church backed by the power of the federal, state, and local governments.

But I do not despair, and neither should you. On the contrary, as I write in my book—*Under Siege: No Finer Time to be a Faithful Catholic*—this is a time of rejoicing because God knows what He is about. He knew this degradation of society would be upon us. And what did He do? He sent the likes of us here, right now, to defend His creation. Things may seem very dark for us, but we must rest assured that future generations will look back with envy that they could not be here with us, when things look so very desperate, fighting against the new established Church.

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THE CALL OF THE CLOISTER

by Gretchen Erilchman

Three years ago, if someone had suggested I enter a monastery, I would have laughed politely and continued to pursue the neat little plan I had set up for my life: I was dating a great guy, working toward a PhD, and pursuing my career. And, yet, here I am, just months away from entering a monastery.

Over the course of these three years, my thoughts on the matter have obviously changed, as it gradually became clear to me that God had plans other than the ones I had meticulously mapped out. I quickly realized that I didn't stand a chance trying to do otherwise.

But what exactly did I get myself into?

When people think about religious life, they often

think first of active religious life. In schools, hospitals, and homeless shelters, active religious sisters give their lives in service to God and the Church. I must admit, I find such a way of life to be an attractive gift of self. However, as beautiful as the life of an active religious is, I have felt an undeniable pull toward the hidden life of a contemplative nun.

Beyond the pious talk of hidden holiness, not long ago I had very little idea about what nuns actually do. Life in the monastery was a mystery to me. So, like a true millennial, I read countless articles, watched far too many YouTube videos, and scoured innumerable monastery websites to gather as much information as possible. To my dismay, I soon discovered that the only way I could move forward in the process of discernment was to *actually* contact a monastery. And so, I held my breath and clicked “send” on the inquiry email I wrote to the novice mistress at the monastery. She wrote back and we scheduled a phone call.

During our conversation, each detail that the novice mistress shared about monastic life stirred within me a further sense that God might be calling me to pursue a vocation as a contemplative Dominican nun. The idea of walking through the door of the monastery and staying there for the rest of my life was intimidating, but I felt that I could do nothing other than continue to explore this particular way of life.

Last summer I spent a month living life alongside the nuns within the cloister, experiencing life in the monastery. There *is* a lot of prayer. But what I found was not my preconceived notion of veiled, motionless figures spending all day on their knees in prayer. Nuns are far more than just shadows behind the grille.

Each day began in the early hours of the morning with the sound of the bell. Profound silence was broken by the chanting of the psalms for Lauds, which is the first of the seven Hours of the Divine Office chanted by the community. The daily routine was shaped by participation in the Sacrifice of the Mass, the Divine Office, and Eucharistic Adoration.

And yet, though they *do* spend a lot of time in the chapel, I learned that a nun's life is not restricted to formal prayer; *every* facet of her life, big or small, becomes an offering to God. Even the more mundane tasks of the day, such as cooking, cleaning, and weeding the garden, became opportunities for recollection.

I also adopted some of the community's penitential practices, such as eating simple meals and sleeping on a thin, narrow mattress. I devoted two hours each day to private prayer, lectio divina, or spiritual reading, and an additional hour to the study of Scripture and theology, an essential part of a specifically Dominican vocation. The day closed with Compline followed by the chanting of the *Salve Regina*, which placed all the work of the day under the protection of the Blessed Mother.

cont'd on next page

MEMORIAL DAY

REMEMBER & HONOR

The rectory office will be closed Monday

(continued from previous page...)

I can't deny that, after what seemed like far too long of a day, I was absolutely exhausted. And *I had never been happier*. Honestly, I can't quite put it into words. **It is beyond me why I find it so desirable to leave everything I know behind for such a simple, structured life.** All I can say is that I was captivated. So, I requested to enter into formation and was accepted as a postulant with the contemplative Dominican nuns of the Monastery of Our Lady of Grace in North Guilford, Connecticut.

Despite my enthusiasm, there remained a challenging question: As beautiful and attractive as I found monastic life to be, how in the world would it be possible for *me* to live this way? How am *I* going to stay in the same building, with the same community, and follow the same schedule for the rest of my life?

The answer? Grace. It is only by grace that I will be able to make the difficult transition from a life "in the world" to a "hidden life" within the walls of the monastery. And truth be told, I'm still not quite sure what it really is to live a contemplative life. **By God's grace, I hope I'll eventually learn a thing or two; I'll let you know when I see you in heaven.**

So, on July 22, 2021 — the feast of St. Mary Magdalene — I will walk through the doors of the cloister and begin my new life. I will trade in my jeans and sneakers for a plain blue postulant jumper and a short blue veil. I will "put away the old self ... and put on the new self" (Eph.4:22-24). Newly clothed as a postulant, I will enter the chapter hall, where I will greet my new sisters in St. Dominic as they chant Psalm 122: "Let us go rejoicing to the house of the Lord."

Then, I will enter the chapel to pray Vespers and, as I genuflect before Our Lord, I will gaze upon Him in the monstrance: "My heart is ready, O God; my heart is ready" (Psalm 57). It is at *that* moment that I will know that I have begun to answer the call — the call of the cloister.

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Women's Society Installation Mass and Dinner

This year's Installation Mass will be said by Fr. Crawford Thursday, June 10th at 5pm with a dinner following at Foster's, 6pm. All members of the Women's Society and Parishioners are invited.

Dinner will be ordered from the menu and paid individually.

Covid 19: Updated Guidelines:

- *Masks are not required if you are fully vaccinated
- *We expect that everyone will observe the "honor system". If you are not fully vaccinated, please continue to wear your mask.
- *The wing of our church will have a reserved section to maintain social distance. Please wear a mask in these pews to make others feel comfortable.
- *The formal sign of peace remains suspended.
- *The holy water fountains will remain empty (if you need holy water, call the rectory)
- *Due to renovations, the restrooms will remain closed until completion.

Pray for the Sick

Rev. Patrick Curly

Beverly Cornwell

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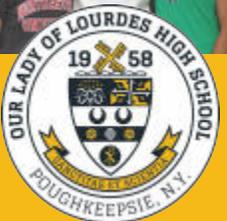
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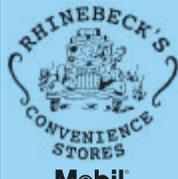
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